

A NEW TRANSLATION OF
THE NEW TESTAMENT

The New Testament

A NEW TRANSLATION

By
James Moffatt

New Edition, Revised



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PREFACE TO REVISED EDITION

SINCE this translation was first issued, over twenty years ago, some readers have pressed me for a revision of it, partly in the light of acute friendly queries and suggestions. I welcome the opportunity, kindly granted by the publishers, of meeting this demand.

In the endeavour to discover where and how the translation might be corrected or improved, I have first of all given some care to minutiae of punctuation and paragraphing, besides amending some misprints.

So far as the English style is concerned, I have seen no reason to abandon or even to modify the general principles upon which the translation was originally based. The generous and growing response of readers in different countries and churches has confirmed me in the judgment that the lines of the version are sound. But on questions of detail, I have not hesitated now and then to alter an expression or phrase, in order to make the English more exact, more telling, or more idiomatic.

A third, and weightier, task has been the duty of reconsidering the text in the light of the Greek original, at points where the original version has been thoughtfully challenged. Sometimes the issue was both delicate and vital. Upon occasion, I have been led to introduce certain changes of interpretation. Even when further reconsideration has corroborated my first rendering, I must ask readers to believe that this is not because I have declined to look into any fresh evidence or arguments that have come my way.

Along these three lines, almost every sentence of the translation has been re-studied, in the hope of rendering the work more effective and trustworthy. The result as here printed may not amount exactly to a new book, but it is a revision which is as thorough as I can make it; and I mean it to be final.

JAMES MOFFATT.

December 31, 1934.

PREFACE

IN his essay on Protestantism, de Quincey has a characteristic paragraph upon the popular delusion that "every idea and word which exists, or has existed, for any nation, ancient or modern, must have a direct interchangeable equivalent in all other languages." No one who attempts to translate any part of the New Testament is likely to remain very long under such a delusion. Thus there is no exact English equivalent for terms like *λόγος* and *μυστήριον* and *δικαιοσύνη*. The first of these I have simply transliterated once or twice; 'Logos' is at any rate less misleading than 'Word' would be to a modern reader. Even when an equivalent can be got for some New Testament term like *ἔθνη* or *Ἰουδαίαις*, it cannot be used invariably. I have kept "Gentiles" for *ἔθνη* in cases where the contrast between Judaism and the outer world is prominent; if Kipling's "Recessional" was intelligible to modern readers, "Gentiles" here should not cause them undue difficulty. But now and then the Greek term carries a sense which can only be represented by our "pagans" or "heathen," and occasionally it is no more than "nations." This will serve as an illustration of the difficulties which confront a translator. But once the translation of the New Testament is freed from the influence of the theory of verbal inspiration, these difficulties cease to be so formidable. I have tried not to sacrifice the spirit to the letter. It is true, as de Quincey observes in the same essay, that "the great ideas of the Bible protect themselves. The heavenly truths, by their own imperishableness, defeat the mortality of languages with which for a moment they are associated." Still, this is a victory in which even the camp-followers or translators have a modest share. They can or they should further this linguistic triumph. Hellenistic Greek has its own defects, from the point of view of the classical scholar, but it is an eminently translatable language, and the evidence of papyrology shows it was more flexible than once was imagined. My intention, therefore, has been to produce a version which will to some degree represent the gains of recent lexical research and also prove readable. I have attempted to translate the New Testament exactly as one would render any piece of contemporary Hellenistic prose; in this way, students of the original text may perhaps be benefited. But I hope also that the translation may fall into the hands of some who know how to freshen their religious interest in the meaning of the

New Testament by reading it occasionally in some unauthorized English or foreign version, as well as into the hands of others who for various reasons neglect the Bible even as an English classic. This is a hope which, no doubt, is accompanied with some risks and fears. Every translation has to face a double ordeal. Some of its readers know the original, some do not, and both classes have to be met. "The English reader," as Dr. Rouse remarks, "may be quite competent to judge of a translation as literature and as intelligible or not intelligible, but he cannot judge of its accuracy. The scholar alone can judge of its accuracy, but (granting that he has literary taste) he knows the original too well to be independent of it, and hence cannot judge of the impression which the translation will make on the minds of those who are not scholars." If this is true of Homer, it is three times true of the New Testament. Any new translation starts under a special handicap. It appears to challenge in every line the rhythm and diction of an English classic, and this irritates many who have no knowledge of the original. *The old, they say, is better.* They are indifferent to the changes which recent grammatical research has necessitated in the translation of the aorist, the article, and the particles, for example, even since the Revised Version of 1881 was made. But intelligibility is more than associations, and to atone in part for the loss of associations I have endeavoured to make the New Testament, especially St. Paul's epistles, as intelligible to a modern English reader as any version that is not a paraphrase can hope to make them.

This raises one of the numerous points of difficulty that beset the translator. How far is he justified in modernizing an Oriental book? How far can he assume that certain turns of expression have become naturalized in English by the Authorized Version itself? I have never seen any satisfactory solution of this problem, and I have not been able to find one. However, it is superfluous to discuss such matters at length. This is not the place to develop any theories on the subject. What the general public cares for is a translator's practice rather than his principles, and students can easily detect the latter, or the lack of them, in the former.

I wish only to add this caution, that a translator appears to be more dogmatic than he really is. He must come down on one side of the fence or on the other. He has often to decide on a rendering, or even on the text of a passage, when his own mind is by no means clear and certain. In a number of cases, therefore, when the evidence is conflicting, I must ask scholars and students to believe that a line has been taken only after long thought and only with serious hesitation.

The translation has been made from the text recently issued by Von Soden of Berlin, but I have not invariably followed his arrangement and punctuation. Wherever I have felt obliged to adopt a different reading, this is noted at the foot of the page.

Quotations or direct reminiscences of the Old Testament are printed in italics.

The books are arranged for the convenience of the general reader in the order of the English Bible. This applies to the order of chapters as well. Thus the last four chapters of Second Corinthians appear in their usual canonical position instead of in what I believe to be their original position between First and Second Corinthians. The only exception I have made to this rule is in the case of some occasional transpositions either of verses or of paragraphs, for example, in the case of the Fourth Gospel. Anyone who cares to look into the evidence for such changes will find it in my *Introduction to the Literature of the New Testament*.

Lastly, it is right to add that I have not consulted any other version of the New Testament in preparing this work, though probably echoes and reminiscences have clung to one's mind. The only version I have kept before me is the one I prepared thirteen years ago for my *Historical New Testament*. But the present version is not a revision of that. It is an independent work. I agreed to undertake it with sharp misgivings, but I trust that the spirit and method of its composition may at any rate do something to make some parts of the New Testament more intelligible to some readers.

JAMES MOFFATT.

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THE GOSPEL ACCORDING TO

S. MATTHEW

1 The birth-roll of Jesus Christ, the son of David, the son of Abraham.

2 Abraham was the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers, Judah the father of Perez and Zerah by Tamar, Perez the father of
4 Hezron, Hezron the father of Aram, Aram the father of Aminadab, Aminadab the father of Nahshon, Nahshon the
5 father of Salmon, Salmon the father of Boaz by Rahab, Boaz
6 the father of Obed by Ruth, Obed the father of Jessai, and Jessai the father of king David.

7 David was the father of Solomon by Uriah's wife, Solomon the father of Rehoboam, Rehoboam the father of Abijah,
8 Abijah the father of Asa, Asa the father of Jehoshaphat, Jehoshaphat the father of Joram, Joram the father of Uzziah,
9 Uzziah the father of Jotham, Jotham the father of Ahaz,
10 Ahaz the father of Hezekiah, Hezekiah the father of Manasseh, Manasseh the father of Amon, Amon the father of
11 Josiah, and Josiah the father of Jechoniah and his brothers at the period of the Babylonian captivity.

12 After the Babylonian captivity, Jechoniah was the father
13 of Shealtiel, Shealtiel the father of Zerubbabel, Zerubbabel the father of Abiud, Abiud the father of Eliakim, Eliakim the
14 father of Azor, Azor the father of Zadok, Zadok the father of Achim, Achim the father of Eliud, Eliud the father of Eleazar, Eleazar the father of Matthan, Matthan the father of
16 Jacob, Jacob the father of Joseph, and Joseph (to whom the virgin Mary was betrothed) the father of Jesus, who is called 'Christ.'

17 Thus all the generations from Abraham to David number fourteen, from David to the Babylonian captivity fourteen, and from the Babylonian captivity to Christ fourteen.

18 The birth of Jesus Christ came about thus. His mother Mary was betrothed to Joseph, but before they came together she was discovered to be pregnant by the holy Spirit.
19 As Joseph her husband was a just man and unwilling to
20 disgrace her, he resolved to divorce her secretly; but after he had planned this, there appeared an angel of the Lord to him in a dream, saying, "Joseph, son of David, fear not to take Mary your wife home, for what is begotten in her
21 comes from the holy Spirit. She will bear a son, and you

are to call him 'Jesus,' for he will save his people from
 22 their sins." All this happened for the fulfilment of what
 the Lord had spoken by the prophet:

23 *The maiden will conceive and bear a son,
 and his name is to be called Immanuel*

24 (which may be translated, *God is with us*). So on waking
 from sleep Joseph did as the angel of the Lord had com-
 25 manded him; he took his wife home, but he did not live with
 her as a husband till she bore a son, whom he called Jesus.

2 Now when Jesus was born at Bethlehem, belonging to
 Judæa, in the days of king Herod, magicians from the
 2 East arrived at Jerusalem, asking, "Where is the newly-born
 king of the Jews? We saw his star when it rose, and we
 3 have come to worship him." The news of this troubled king
 4 Herod and all Jerusalem as well; so he gathered all the high
 priests and scribes of the people and made inquiries of them
 5 about where the messiah was to be born. They told him, "In
 Bethlehem belonging to Judæa: for thus it is written by the
 prophet:

6 *And you Bethlehem, in Judah's land,
 you are not least among the rulers of Judah:
 For from you shall a ruler come,
 who is to shepherd Israel my people."*

7 Then Herod summoned the magicians in secret and ascer-
 8 tained from them the time of the star's appearance. He also
 sent them to Bethlehem, telling them, "Go and make a care-
 ful search for the child, and when you have found him report
 9 to me, so that I may go and worship him too." The magicians
 listened to the king and then went their way. And the star
 they had seen rise went in front of them till it stopped over
 10 the place where the child was. When they caught sight of
 11 the star, they were intensely glad; on reaching the house
 they saw the child with his mother Mary, they fell down to
 worship him, and opening their caskets they offered him
 12 gifts of gold and frankincense and myrrh. Then, as they
 had been divinely warned in a dream not to return to Herod,
 they went back to their own country by a different road.

13 After they had gone, there appeared an angel of the Lord
 to Joseph in a dream, saying, "Rise, take the child and his
 mother and flee to Egypt; stay there till I tell you. For
 Herod is going to search for the child and destroy him."
 14 So he got up, took the child and his mother by night, and
 15 went off to Egypt, where he stayed until the death of Herod.
 This was to fulfil what the Lord had said by the prophet:
I called my Son from Egypt.

16 Then Herod saw that the magicians had trifled with him,
 and he was furiously angry; he sent and slew all the male

children in Bethlehem and in all the neighbourhood who were two years old or under, calculating by the time he had
 17 ascertained from the magicians. Then the saying was fulfilled which had been uttered by the prophet Jeremiah:

18 *A cry was heard in Rama,
 weeping and sore lamentation—
 Rachel weeping for her children,
 and inconsolable because they are no more.*

19 But when Herod died, there appeared an angel of the Lord
 20 in a dream to Joseph in Egypt, saying, "Rise, take the child and his mother and go to the land of Israel, for those who
 21 sought the child's life are dead." So he rose, took the child
 22 and his mother and went to the land of Israel; but, on hearing that Archelaus reigned over Judæa in place of his father Herod, he was afraid to go there and, by a divine injunction
 23 in a dream, withdrew to the region of Galilee. He went and settled in a town called Nazaret, so that what had been said by the prophets might be fulfilled: 'He shall be called a Nazarene.'

3 In those days John the Baptist came on the scene,
 2 preaching in the desert of Judæa, "Repent, the Reign
 3 of heaven is near." (This was the man spoken of by the prophet Isaiah:

*The voice of one who cries in the desert,
 'Make the way ready for the Lord,
 level the paths for him.'*)

4 This John had his clothes made of camel's hair, with a leather girdle round his loins; his food was locusts and wild
 5 honey. Then Jerusalem and the whole of Judæa and all the
 6 Jordan-district went out to him and got baptized by him in
 7 the Jordan, confessing their sins. But when he noticed a number of the Pharisees and Sadducees coming for his baptism, he said to them, "You brood of vipers, who told you
 8 to flee from the coming Wrath? Now, produce fruit that
 9 answers to your repentance, instead of presuming to say to yourselves, 'We have a father in Abraham.' I tell you, God
 10 can raise up children for Abraham from these stones! The axe is lying all ready at the root of the trees; any tree that is not producing good fruit will be cut down and thrown into the fire.

11 I baptize you with water for repentance,
 but he who is coming after me is mightier,
 and I am not fit even to remove his sandals;
 he will baptize you with the holy Spirit and fire.
 12 His winnowing-fan is in his hand,
 he will clean out his threshing-floor,
 his wheat he will gather into the granary,

but the straw he will burn with fire unquenchable."

13 Then Jesus came on the scene from Galilee, to be baptized
14 by John at the Jordan. John tried to prevent him; "I need
15 to be baptized by you," he said, "and you come to me!" But
Jesus answered him, "Come now, this is how we should fulfil
16 all our duty to God." Then John gave in to him. Now
when Jesus had been baptized, the moment he rose out of
the water, the heavens opened and he saw the Spirit of God
17 coming down like a dove upon him. And a voice from
heaven said,

"This is my Son, the Beloved,
in him is my delight."

4 Then Jesus was led into the desert by the Spirit, to be
2 tempted by the devil. He fasted forty days and forty
3 nights and afterwards felt hungry. So the tempter came up
and said to him, "If you are God's Son, tell these stones to
4 become loaves." He answered, "It is written,

Man is not to live on bread alone,

but on every word that issues from the mouth of God."

5 Then the devil conveyed him to the holy city and, placing
6 him on the pinnacle of the temple, said to him, "If you are
God's Son, throw yourself down; for it is written,

He will give his angels charge of you;

they will bear you on their hands,

lest you strike your foot against a stone."

7 Jesus said to him, "It is written again, *You shall not tempt*
8 *the Lord your God."* Once more the devil conveyed him
to an exceedingly high mountain and showed him all the
9 realms of the world and their grandeur; he said, "I will give
10 you all that, if you will fall down and worship me." Then
Jesus told him, "Begone, Satan! it is written, *You must wor-*
11 *ship the Lord your God, and serve him alone."* At this the
devil left him, and angels came up and ministered to him.

12 Now when Jesus heard that John had been arrested, he
13 withdrew to Galilee; he left Nazaret and settled at Ca-
pharnahum beside the lake, in the territory of Zebulun and
14 Naphtali—for the fulfilment of what had been said by the
prophet Isaiah:

15 *Land of Zebulun, land of Naphtali*
lying to the sea, across the Jordan,
Galilee of the Gentiles!

16 *The people who sat in darkness saw a great light,*
Yea, light dawned on those who sat in the land and the
shadow of death.

17 From that day Jesus began to preach, saying, "Repent, the
Reign of heaven is near."

18 As he was walking along the sea of Galilee he saw two

brothers, Simon (who is called Peter) and his brother Andrew, casting a net in the sea—for they were fishermen; 19 so he said to them, “Come, follow me, and I will make you 20 fish for men.” And they dropped their nets at once and 21 followed him. Then going on from there he saw two other brothers, James the son of Zebedæus and his brother John, mending their nets in the boat beside their father Zebedæus. 22 He called them, and they left the boat and their father at once, and went after him.

23 Then he made a tour through the whole of Galilee, teaching in their synagogues, preaching the gospel of the Reign, 24 and healing all sickness and disease among the people. The fame of him spread all through the surrounding country,* and people brought him all their sick, those who suffered from all manner of disease and pain, demoniacs, epileptics, and paralytics; he healed them all.

25 He was followed by great crowds from Galilee and Decapolis and Jerusalem and Judæa and from across the Jordan.

5 So when he saw the crowds, he went up the hill and sat 2 down; his disciples came up to him and opening his lips he began to teach them. He said:

3 “Blessed are those who feel poor in spirit!
the Realm of heaven is theirs.

4 Blessed are the mourners!
they will be consoled.

5 Blessed are *the humble!*
they will inherit the earth.

6 Blessed are those who hunger and thirst for goodness!
they will be satisfied.

7 Blessed are the merciful!
they will find mercy.

8 Blessed are the pure in heart!
they will see God.

9 Blessed are the peacemakers!
they will be ranked sons of God.

10 Blessed are those who have been persecuted for the sake
of goodness!
the Realm of heaven is theirs.

11 Blessed are you when men denounce you and persecute
you and utter all manner of evil against you for my sake;
12 rejoice and exult in it, for your reward is rich in heaven;
that is how they persecuted the prophets before you.

13 You are the salt of the earth. But if salt become insipid,
what can make it salt again? After that it is fit for nothing,
fit only to be flung outside and trodden under foot.

* I accept the suggestion of Blass and Pallis that Συγίαν is a corruption of ουνογίαν (Mark i. 28), which is actually read by one uncial manuscript Γ.

- 14 You are the light of the world. A town on the top of a
 15 hill cannot be hidden. Nor do men light a lamp to put it
 under a bowl; they put it on a stand, and it shines for all in
 16 the house. So your light is to shine before men, that they
 may see the good you do and glorify your Father in heaven.
- 17 Never imagine I have come to destroy the Law or the
 18 prophets; I have not come to destroy but to fulfil. (I tell
 you truly, till heaven and earth pass away, not an iota, not
 a comma, will pass from the Law until it is all in force.
 Therefore
- 19 whoever relaxes a single one of these commands, were it
 even one of the least, and teaches men so,
 he will be ranked least in the Realm of heaven;
 but whoever obeys them and teaches them,
 he will be ranked great in the Realm of heaven.)
- 20 For I tell you, unless your goodness excels that of the scribes
 and Pharisees, you will never get into the Realm of heaven.
- 21 You have heard how the men of old were told '*Murder*
not:
 whoever murders shall come up for sentence,*
 22 whoever maligns his brother shall come before the San-
 hedrin,
 whoever curses his brother shall go to the fire of Gehenna.'
 But I tell you, whoever is angry with his brother without
 23 cause will be sentenced by God. So if you remember, even
 when offering your gift at the altar, that your brother has
 24 any grievance against you, leave your gift at the very altar
 and go away; first be reconciled to your brother, then come
 back and offer your gift.
- 25 Be quick and make terms with your opponent, so long as
 you and he are on the way to court, in case he hands you
 over to the judge, and the judge to the jailer, and you are
 26 thrown into prison; truly I tell you, you will never get out
 till you pay the last halfpenny of your debt.
- 27 You have heard how it used to be said, *Do not commit*
 28 *adultery*. But I tell you, any one who even looks with lust
 at a woman has committed adultery with her already in his
 heart.
- 29 If your right eye is a hindrance to you,
 pluck it out and throw it away:
 better for you to lose one of your members
 than to have all your body thrown into Gehenna.
- 30 And if your right hand is a hindrance to you,
 cut it off and throw it away:
 better for you to lose one of your members

* Restoring the second and third clauses of ver. 22 to their original position as a rabbinic comment upon the closing words of ver. 21.

than to have all your body thrown into Gehenna.

31 It used to be said, *Whoever divorces his wife must give*
 32 *her a divorce-certificate.* But I tell you, anyone who divorces
 his wife for any reason except unchastity makes her an
 adulteress; and whoever marries a divorced woman commits
 adultery.

33 Once again, you have heard how the men of old were told,
 'You must not forswear yourself, but discharge your vows to
 34 the Lord.' But I tell you, you must not swear any oath,

neither by *heaven,*
for it is the throne of God,

35 nor by *earth,*
for it is the footstool of his feet,
 nor by Jerusalem,
for it is the city of the great King;

36 nor shall you swear by your head,
 for you cannot make a single hair white or black.

37 Let what you say be simply 'yes' or 'no';
 whatever goes beyond that springs from evil.

38 You have heard the saying, *An eye for an eye and a tooth*
 39 *for a tooth.* But I tell you, you are not to resist an injury:
 whoever strikes you on the right cheek,
 turn the other to him as well;

40 whoever wants to sue you for your shirt,
 let him have your coat as well;

41 whoever forces you to go one mile,
 go two miles with him;

42 give to the man who begs from you,
 and turn not away from him who wants to borrow.

43 You have heard the saying, 'You must love your neighbour
 44 and hate your enemy.' But I tell you, love your enemies and
 45 pray for those who persecute you, that you may be sons of
 your Father in heaven:

he makes his sun rise on the evil and the good,
 and sends rain on the just and the unjust.

46 For if you love only those who love you, what reward do
 you get for that?

do not the very taxgatherers do as much?

47 and if you only salute your friends, what is special about
 that?

do not the very pagans do as much?

48 You must be perfect as your heavenly Father is perfect.

6 Take care not to practise your charity before men in
 order to be noticed; otherwise you get no reward from
 your Father in heaven. No,

2 When you give alms,

make no flourish of trumpets like the hypocrites in the
synagogues and the streets,
so as to win applause from men;
I tell you truly, they do get their reward.

3 When you give alms,
never let your left hand know what your right hand is
doing,

4 so as to keep your alms secret;
then your Father who sees what is secret will reward
you openly.*

5 Also, when you pray, you must not be like the hypocrites,
for they like to stand and pray in the synagogues and at
the street-corners,
so as to be seen by men;
I tell you truly, they do get their reward.

6 When you pray,
go into your room and shut the door,
pray to your Father who is in secret,
and your Father who sees what is secret will reward
you.

7 Do not pray by idle rote like pagans,
for they suppose they will be heard the more they say;

8 you must not copy them;
your Father knows your needs before you ask him.

9 Let this be how you pray:

'our Father in heaven,
thy name be revered,

10 thy Reign begin,
thy will be done
on earth as in heaven!

11 give us to-day our bread for the morrow,

12 and forgive us our debts
as we ourselves have forgiven our debtors,

13 and lead us not into temptation
but deliver us from evil.'

14 For if you forgive men their trespasses,
then your heavenly Father will forgive you;

15 but if you do not forgive men,
your Father will not forgive your trespasses either.

16 When you fast,
do not look gloomy like the hypocrites,
for they look woebegone to let men see that they are
fasting;
I tell you truly, they do get their reward.

* Retaining ἐν τῷ φανερῷ which has powerful support in the Old Latin
and Syriac versions.

- 17 No, when you are fasting,
 anoint your head and wash your face,
18 so that your fast may be seen not by men but by your
 Father who is in secret,
 and your Father who sees what is secret will reward
 you.
- 19 Store up no treasures for yourselves on earth,
 where moth and rust corrode,
 where thieves break in and steal:
20 store up treasures for yourselves in heaven,
 where neither moth nor rust corrode,
 where thieves do not break in and steal.
- 21 For where your treasure lies,
 your heart will lie there too.
- 22 The eye is the lamp of the body:
 so, if your Eye is generous,
 the whole of your body will be illumined,
23 but if your Eye is selfish,
 the whole of your body will be darkened.
 And if your very light turns dark,
 then—what a darkness it is!
- 24 No one can serve two masters:
 either he will hate one and love the other,
 or else he will stand by the one and despise the other—
 you cannot serve both God and Mammon.
- 25 Therefore I tell you,
 never trouble about what you are to eat or drink in life,
 nor about what you are to put on your body;
 surely life means more than food,
 surely the body means more than clothes!
- 26 Look at the wild birds;
 they sow not, they reap not, they gather nothing in
 granaries,
 and yet your heavenly Father feeds them.
 Are you not worth more than birds?
- 27 Which of you can add an ell to his height by troubling
 about it?
- 28 And why should you trouble over clothing?
 Look how the lilies of the field grow;
 they neither toil nor spin,
29 and yet, I tell you, even Solomon in all his grandeur
 was never robed like one of them.
- 30 Now if God so clothes the grass of the field which blooms
 to-day and is thrown to-morrow into the furnace, will not

- he much more clothe you? O men, how little you trust him!
- 31 Do not be troubled, then, and cry, 'What are we to eat?' or
'what are we to drink?' or 'how are we to be clothed?'
- 32 (pagans make all that their aim in life) for well your heav-
33 enly Father knows you need all that. Seek God's Realm and
his goodness, and all that will be yours over and above.
- 34 So never be troubled about to-morrow;
to-morrow will take care of itself.
The day's own trouble is enough for the day.

- 7 Judge not, that you may not be judged yourselves;
2 for as you judge so you will be judged,
and the measure you deal out to others will be dealt out
to yourselves.
- 3 Why note the splinter in your brother's eye, and fail to
4 see the plank in your own eye? How can you say to your
brother, 'Let me take out the splinter from your eye,' when
5 there lies the plank in your own eye? You hypocrite! take
the plank out of your own eye first, and then you will see
properly how to take the splinter out of your brother's eye.
- 6 Never give dogs what is sacred, and never throw pearls
before swine, in case they trample them under foot and turn
to gore you.
- 7 Ask and the gift will be yours,
seek and you will find,
knock and the door will open to you;
8 for everyone who asks receives,
the seeker finds,
the door is opened to anyone who knocks.
- 9 Why, which of you, when asked by his son for a loaf, will
hand him a stone?
- 10 Or, if he asks a fish, will you hand him a serpent?
- 11 Well, if for all your evil you know to give your children
what is good,
how much more will your Father in heaven give good
to those who ask him?

- 12 Well then, whatever you would have men do to you, do
just the same to them; that is the meaning of the Law and
the prophets.
- 13 Enter by the narrow gate:

for the gate is broad and the road is wide that leads to
destruction,
and many enter that way.

14 But the road that leads to life is both narrow and close,
and there are few who find it.

15 Beware of false prophets; they come to you with the garb
16 of sheep but at heart they are ravenous wolves. You will
know them by their fruit; does one gather grapes from
thorns or figs from thistles? No,

17 every good tree bears sound fruit,
but a rotten tree bears bad fruit;

18 a good tree cannot bear bad fruit,
and a rotten tree cannot bear sound fruit.

²⁰
19 So you will know them by their fruit.* Any tree that
does not produce sound fruit will be cut down and thrown
into the fire.

21 It is not everyone who says to me 'Lord, Lord!' who will
get into the Realm of heaven, but he who does the will of my
22 Father in heaven. Many will say to me at that Day, 'Lord,
Lord, did we not prophesy in your name? did we not cast out
dæmons in your name? did we not perform many miracles in
23 your name?' Then I will declare to them, 'I never knew you;
depart from my presence, you workers of iniquity.'

24 Now, everyone who listens to these words of mine and acts
upon them will be like a sensible man, who built his house
25 on rock. Down came the rain, floods rose, winds blew and
beat upon that house, but it did not fall, for it was founded
26 upon rock. And everyone who listens to these words of mine
and does not act upon them will be like a stupid man, who
27 built his house on sand. Down came the rain, floods rose,
winds blew and beat upon that house, till down it fell—and
mighty was the crash!"

28 When Jesus finished his speech, the crowds were as-
29 tounded at his teaching; for he taught them like an au-
thority, not like their own scribes.

8 When he came down from the hill, he was followed by
2 large crowds. Up came a leper and knelt before him,
3 saying, "If you only choose, sir, you can cleanse me"; so he
stretched his hand out and touched him, with the words, "I
do choose, be cleansed." And his leprosy was cleansed at
4 once. Then Jesus told him, "See, you are not to say a word
to anybody; away and show yourself to the priest and offer
the gift prescribed by Moses, to notify men."

5 When he entered Capharnahum, an army-captain came
6 up to him and appealed to him, saying, "Sir, my servant is

* Ver. 19 is repeated from iii. 10; to preserve the sequence of thought, it must be placed after ver. 20 as a link with the following paragraph.

7 lying ill at home with paralysis, in terrible agony." He
 8 replied, "I will come and heal him." The captain answered,
 "Sir, I am not fit to have you under my roof; only say the
 9 word, and my servant will be cured. For though I am a man
 under authority myself, I have soldiers under me; I tell one
 man to go, and he goes, I tell another to come, and he comes,
 10 I tell my servant, 'Do this,' and he does it." When Jesus
 heard that, he marvelled; "I tell you truly," he said to his
 followers, "I have never met faith like this anywhere in
 11 Israel. Many, I tell you, will come *from east and west* to
 take their places beside Abraham, Isaac, and Jacob in the
 12 Realm of heaven, while the sons of the Realm will pass *
 outside, into the darkness; there men will wail and gnash
 13 their teeth." Then said Jesus to the captain, "Go; as you
 have had faith, your prayer is granted." And the servant
 was cured at that very hour.

14 On entering the house of Peter, Jesus noticed that his
 15 mother-in-law was down with fever; so he touched her hand,
 the fever left her, and she rose and ministered to him.

16 Now when evening came they brought him many de-
 moniacs, and he cast out the spirits with a word and healed
 17 all the invalids—that the word spoken by the prophet Isaiah
 might be fulfilled, *He took away our sicknesses and our dis-
 eases he removed.*

18 When Jesus saw crowds round him, he gave orders for a
 19 crossing to the other side. A scribe came up and said to him,
 20 "Teacher, I will follow you anywhere"; Jesus said to him,

"Foxes have holes,
 wild birds have nests,

but the Son of man has nowhere to lay his head."

21 Another of the disciples said to him, "Lord, let me go and
 22 bury my father first of all"; Jesus said to him, "Follow
 23 me, and leave the dead to bury their own dead." Then

24 he embarked in the boat, followed by his disciples. Now a
 heavy storm came on at sea, so that the boat was buried
 25 under the waves. He was sleeping. So the disciples went
 and woke him up, saying, "Help, Lord, we are drowning!"

26 He said to them, "Why are you afraid? How little you
 trust God!" Then he got up and checked the winds and the
 27 sea, and there was a great calm. Men marvelled at this;
 they said, "What sort of man is this? the very winds and the
 sea obey him!"

28 When he reached the opposite side, the country of the
 Gadarenes, he was met by two demoniacs who ran out of

* Reading ἐθελεύονται with N*. The variant ἐκβληθήσονται represents a conventional term which would easily be substituted for the less common expression.

the tombs; they were so violent that nobody could pass
 29 along the road there. They shrieked, "Son of God, what
 business have you with us? Have you come here to torture
 30 us before it is time?" Now, some distance away, there was
 31 a large drove of swine grazing; so the dæmons begged him
 saying, "If you are going to cast us out, send us into that
 32 drove of swine." He said to them, "Begone!" So out they
 came and went to the swine, and the entire drove rushed
 down the steep slope into the sea and perished in the water.
 33 The herdsmen fled; they went off to the town and reported
 34 the whole affair of the demoniacs. Then all the town came
 out to meet Jesus, and when they saw him they begged him
 to move out of their district.

9 So he embarked in the boat and crossed over to his
 2 own town. There a paralytic was brought to him, lying
 on a pallet; and when Jesus saw the faith of the bearers he
 said to the paralytic, "Courage, my son! your sins are for-
 3 given." Some scribes said to themselves, "The man is talking
 4 blasphemy!" Jesus saw what they were thinking and said,
 5 "Why do you think evil in your hearts? Which is the easier
 thing, to say, 'Your sins are forgiven,' or to say, 'Rise and
 6 walk'? But to let you see the Son of man has power on
 earth to forgive sins"—he then said to the paralytic, "Get
 7 up, lift your pallet, and go home." And he got up and went
 8 home. The crowds who saw it were awed and glorified God
 for giving such power to men.

9 As Jesus passed along from there, he saw a man called
 Matthew sitting at the tax-office; he said to him, "Follow
 me"; and he rose and followed him.

10 Jesus was at table indoors, and many taxgatherers and
 sinners had come to be guests with him and his disciples.
 11 So when the Pharisees saw this, they said to his disciples,
 "Why does your teacher eat with taxgatherers and sinners?"
 12 When Jesus heard it he said, "Those who are strong have no
 13 need of a doctor, but those who are ill. Go and learn the
 meaning of this word, *I care for mercy, not for sacrifice*.
 For I have not come to call just men but sinners."

14 Then the disciples of John came up to him and said,
 "Why do we and the Pharisees fast a great deal, and your
 15 disciples do not fast?" Jesus said to them,

"Can friends at a wedding mourn, so long as the bride-
 groom is beside them?

A time will come when the bridegroom is taken from them,
 and then they will fast.

16 No one sews a piece of undressed cloth on an old coat,
 for the patch breaks away from it,
 and the tear is made worse:

17 nor do men pour fresh wine into old wineskins,
otherwise the wineskins burst,
and the wine is spilt, the wineskins are ruined.

Fresh wine they pour into fresh wineskins,
and so both are preserved."

18 As he said this, an official came in and knelt before him,
saying, "My daughter is just dead; do come and lay your
19 hands on her, and she will live." So Jesus rose and went
20 after him, accompanied by his disciples. A woman who had
had a hemorrhage for twelve years came up behind him and
21 touched the tassel of his robe; what she said to herself was
22 this, "If I can only touch his robe, I will recover." Then
Jesus turned round, and when he saw her he said, "Courage,
my daughter, your faith has made you well." And instantly
23 the woman was well. Now when Jesus reached the official's
house and saw the flute-players and the din the crowd were
24 making, he said, "Begone; the girl is not dead but asleep."
25 They laughed at him. But after the crowd had been put out,
26 he went in and took her hand, and the girl rose up. The
report of this went all over that country.

27 As Jesus passed along from there, he was followed by two
blind men who shrieked, "Son of David, have pity on us!"
28 When he went indoors, the blind men came up to him, and
Jesus asked them, "Do you believe I can do this?" They said,
29 "Yes, sir." Then he touched their eyes, saying, "As you be-
30 lieve, so your prayer is granted," and their eyes were opened.
Jesus sternly charged them, "See, nobody is to know of this."
31 But they went out and spread the news of him all over that
32 country. As they left, a dumb man was brought to him,
33 who was possessed by a dæmon; when the dæmon had been
cast out, the dumb man spoke. Then the crowd marvelled;
"Such a thing," they said, "has never been seen in Israel!" *

35 Then Jesus made a tour through all the towns and villages,
teaching in their synagogues, preaching the gospel of the
36 Reign, and healing every sickness and disease. As he saw
the crowds he was moved with pity for them; they were
37 harassed and dejected, like sheep without a shepherd. Then
he said to his disciples, "The harvest is rich, but the labourers
38 are few; so pray the Lord of the harvest to send labourers
to gather his harvest."

10 And summoning his twelve disciples he gave them
power over unclean spirits, power to cast them out
2 and also to heal every sickness and disease. These are the
names of the twelve apostles: first Simon (who is called

* Ver. 34 (But the Pharisees said, "He casts out dæmons by the prince of dæmons") is to be omitted, as a later insertion from xii. 24 or Mark iii. 22, to prepare for xii. 24 f.

- 26 how much more will they miscall his servants!
 Fear them not:—
 nothing is veiled that shall not be revealed,
 or hidden that shall not be known;
 what I tell you in the dark, you must utter in the open,
 what you hear in a whisper, you must proclaim on
 the housetop.
 28 Have no fear of those who kill the body but cannot kill
 the soul:
 rather fear Him who can destroy both soul and body in
 Gehenna.
 29 Are not two sparrows sold for a farthing?
 Yet not one of them will fall to the ground unless your
 Father wills it.
 30 The very hairs on your head are all numbered;
 31 fear not, then, you are worth far more * than sparrows!
 32 Everyone who will acknowledge me before men,
 I will acknowledge him before my Father in heaven;
 33 and whoever will disown me before men,
 I will disown him before my Father in heaven.
 34 Never imagine I have come to bring peace on earth;
 I have not come to bring peace but a sword.
 35 I have come to set a man against his father,
 a daughter against her mother,
 a daughter-in-law against her mother-in-law;
 36 yes, *a man's own household will be his enemies.*
 He who loves father or mother more than me
 is not worthy of me;
 he who loves son or daughter more than me
 is not worthy of me:
 38 he who will not take his cross and follow after me
 is not worthy of me.
 39 He who has found his life will lose it,
 and he who loses his life for my sake will find it.
 40 He who receives you receives me,
 and he who receives me receives Him who sent me.
 41 He who receives a prophet because he is a prophet,
 will receive a prophet's reward;
 he who receives a good man because he is good,
 will receive a good man's reward.
 42 and whoever gives one of these little ones even a cup of
 cold water because he is a disciple,
 I tell you, he shall not lose his reward."
- * The *τολῶν* of the text is either a corruption of *τολῶ* or, as Wellhausen points out, a mistranslation of the Aramaic equivalent for that. The distinction is qualitative, not quantitative.

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- 34 Never imagine I have come to bring peace on earth;
I have not come to bring peace but a sword.
- 35 I have come to set a man *against his father,*
a daughter against her mother,
a daughter-in-law against her mother-in-law;
- 36 yes, *a man's own household will be his enemies.*
- 37 He who loves father or mother more than me
is not worthy of me;
he who loves son or daughter more than me
is not worthy of me:
- 38 he who will not take his cross and follow after me
is not worthy of me.
- 39 He who has found his life will lose it,
and he who loses his life for my sake will find it.
- 40 He who receives you receives me,
and he who receives me receives Him who sent me.
- 41 He who receives a prophet because he is a prophet,
will receive a prophet's reward;
he who receives a good man because he is good,
will receive a good man's reward.
- 42 and whoever gives one of these little ones even a cup of
cold water because he is a disciple,
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11 After finishing these instructions to his twelve disciples, Jesus moved away, to teach and preach among their towns.

2 Now when John heard in prison what the Christ was
3 doing, he sent his disciples to ask him, "Are you the Coming
4 One? Or are we to look out for someone else?" Jesus answered them, "Go and report to John what you hear and see:
5 *the blind see, the lame walk, lepers are cleansed, the deaf*
6 *hear, and the dead are raised.** And blessed is he who is
repelled by nothing in me!"

7 As John's disciples went away, Jesus proceeded to speak to the crowds about John:

"What did you go out to the desert to see?

A reed swayed by the wind?

8 Come, what did you go out to see?

A man arrayed in soft raiment?

The wearers of soft raiment are in royal palaces.

9 Come, why did you go out?

To see a prophet?

Yes, I tell you, and far more than a prophet.

10 This is he of whom it is written:

*Here I send my messenger before your face,
to prepare the way for you.*

11 I tell you truly, no one has arisen among the sons of
women who is greater than John the Baptist; and yet the
12 least in the Realm of heaven is greater than he is. From
the days of John the Baptist until now, they are pressing
into the Realm of heaven—these eager souls are storming
13 it! Till John, it was but prophesied, by all the prophets
14 and the law; and he, if you care to believe it, he is the Elijah
15 who is to come. He who has an ear, let him listen to this.

16 But to what shall I compare this generation? It is like
children sitting in the market place, who call to their play-
mates,

17 'We piped to you and you would not dance,
we lamented and you would not beat your breasts.'

18 For John has come neither eating nor drinking,
and men say, 'He has a devil';

19 the Son of man has come eating and drinking,
and men say, 'Here is a glutton and a drunkard,
a friend of taxgatherers and sinners!'

Nevertheless, Wisdom is vindicated by all that she does."

20 Then he proceeded to upbraid the towns where his many
miracles had been performed, because they would not re-
21 pent. "Woe to you, Khorazin! Woe to you, Bethsaida!

* Omitting καὶ πτοχοὶ εὐαγγελίζονται, which seems a harmonistic interpolation from Luke vii. 22. Matthew never uses εὐαγγελίζεσθαι.

Had the miracles performed in you been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. I tell you this, it will be more bearable for Tyre and Sidon on the day of judgment than for you. And you, O Capharnahum! *Exalted to heaven? No, you will sink to Hades!*—for if the miracles performed in you had been performed in Sodom, Sodom would have lasted to this day. I tell you, it will be more bearable for Sodom on the day of judgment than for you.”

At that time Jesus spoke and said, “I praise thee, Father, Lord of heaven and earth, for hiding all this from the wise and learned and revealing it to the simple-minded; yes, Father, I praise thee that such was thy chosen purpose.

All has been handed over to me by my Father: and no one knows the Son except the Father—nor does anyone know the Father except the Son, and he to whom the Son chooses to reveal him.

Come to me, all ye labouring and burdened, and I will refresh you.

Take my yoke upon you and learn from me, for I am gentle and humble in heart, and *you will find your souls refreshed;*

my yoke is kindly and my burden light.”

12 At that time Jesus walked one sabbath through the cornfields, and as his disciples were hungry they started to pull some ears of corn and eat them. When the Pharisees noticed it, they said to him, “Look at your disciples, they are doing what is not allowed on the sabbath!” He replied, “Have you not read what David did when he and his men were hungry, how he went into the house of God, and there they ate *the loaves of the Presence* which neither he nor his men were allowed to eat, but only the priests? Have you not read in the Law that the priests in the temple are not guilty when they desecrate the sabbath? I tell you, One is here who is greater than the temple. Besides, if you had known what this meant, *I care for mercy, not for sacrifice*, you would not have condemned men who are not guilty. For the Son of man is Lord of the sabbath.”

Then he moved on from there and went into their synagogue. Now a man with a withered hand was there; so in order to get a charge against him, they asked him, “Is it right to heal on the sabbath?” He said to them, “Is there a man of you with one sheep, who will not catch hold of it and lift it out of a pit on the sabbath, if it falls in? And how much more is a man worth than a sheep? Thus it is right to do a kindness on the sabbath.” Then he said to the man, “Stretch out your hand.” He stretched it out, and it

14 was restored, as sound as the other. So the Pharisees
15 withdrew and plotted against him, to destroy him; but as
Jesus knew of it he retired from the spot. Many followed
16 him, and he healed them all, charging them strictly not to
17 make him known—it was for the fulfilment of what had been
said by the prophet Isaiah,

18 *Here is my servant whom I have selected,
my Beloved in whom my soul delights;
I will invest him with my Spirit,
and he shall proclaim religion to the Gentiles.*

19 *He shall not wrangle or shout,
no one hears his voice in the streets.*

20 *He shall not break the bruised reed,
he shall not put out the smouldering flax,
till he carries religion to victory:*

21 *and the Gentiles shall hope in his name.*

22 Then a blind and dumb demoniac was brought to him,
and he healed him, so that the dumb man spoke and saw.
23 And all the crowds were amazed; they said, "Can this be the
24 Son of David?" But when the Pharisees heard of it, they
said, "This fellow only casts out dæmons by Beelzebul the
25 prince of dæmons." As Jesus knew what they were thinking,
he said to them,

"Any realm divided against itself comes to ruin,
any city or house divided against itself will never stand;
26 and if Satan casts out Satan, he is divided against him-
self;

how then can his realm stand?

27 Besides, if I cast out dæmons by Beelzebul,
by whom do your sons cast them out?
Thus they shall be your judges.

28 But if I cast out dæmons by the Spirit of God,
then the Reign of God has reached you already.

29 Why, how can anyone enter the strong man's house and
plunder his goods, unless he first of all binds the strong
man? Then he can plunder his house.

30 He who is not with me is against me,
and he who does not gather with me scatters.

31 I tell you, therefore, men will be forgiven any sin and
blasphemy,
but they will not be forgiven for blaspheming the Spirit.

32 Whoever says a word against the Son of man will be for-
given,
but whoever speaks against the holy Spirit will never be
forgiven,

neither in this world nor in the world to come.
33 Either make the tree good and its fruit good,

or make the tree rotten and its fruit rotten;
for the tree is known by its fruit.

34 You brood of vipers, how can you speak good when you are evil?

For the mouth utters what the heart is full of.

35 The good man brings good out of his good store,
and the evil man brings evil out of his store of evil.

36 I tell you, on the day of judgment men will have to account
for every careless word they utter;

37 for by your words you will be acquitted,
and by your words you will be condemned."

38 Then some of the scribes and Pharisees said to him,
39 "Teacher, we would like to have some Sign from you." He
replied to them,

"It is an evil and disloyal generation that craves a Sign,
but no Sign will be given to it except the Sign of the
prophet Jonah;

40 for as Jonah *was three days and three nights in the belly
of the whale,*

so the Son of man will be three days and three nights
in the heart of the earth.

41 The men of Ninive will rise at the judgment with this
generation and condemn it;

for when Jonah preached they did repent,
and here is One greater than Jonah.

42 The queen of the South will rise at the judgment with
this generation and condemn it;

for she came from the ends of the earth to listen to the
wisdom of Solomon,

and here is One greater than Solomon.

43 When an unclean spirit leaves a man, it roams through
44 dry places in search of ease and it finds none. Then it says,
'I will go back to the house I left'; and when it comes, it
45 finds the house vacant, clean, and all in order. Then off it
goes to fetch seven other spirits worse than itself; they go
in and dwell there, and the last state of that man is worse
than the first. This is how it will be with the present evil
generation."

46 He was still speaking to the crowds when his mother and
brothers came and stood outside; they wanted to speak to
48 him.* But he replied to the man who told him this, "Who
49 is my mother? and who are my brothers?" Stretching out
his hand towards his disciples he said, "Here are my mother

* Ver. 47 has been interpolated by an early copyist who wished to prepare for ver. 48 by using the material of Mark iii. 32. It runs thus: "And a man said to him, 'Here are your mother and brothers standing outside and wanting to speak to you.'"

50 and brothers! Whoever does the will of my Father in heaven, that is my brother and sister and mother."

2 **13** That same day Jesus went out of the house and seated himself by the seaside; but as great crowds gathered to him, he entered a boat and sat down, while all the crowd stood on the beach. He spoke at some length to them in parables, saying:

4 "A sower went out to sow, and as he sowed some seeds fell on the road and the birds came and ate them up. Some other seeds fell on stony soil, where they had not much earth, and shot up at once because they had no depth of soil; but when the sun rose they were scorched and withered away, because they had no root. Some other seeds fell among thorns, and the thorns sprang up and choked them. Some other seeds fell on good soil and bore a crop, some a hundredfold, some sixty, and some thirtyfold. He who has an ear, let him listen to this."

10 Then the disciples came up and said to him, "Why do you speak in parables?" He replied, "Because it is granted you to understand the open secrets of the Realm of heaven, but it is not granted to these others."

12 For he who has, to him shall more be given and richly given,
but whoever has not, from him shall be taken even what he has.

13 This is why I speak to them in parables, because for all their seeing they do not see and for all their hearing they neither hear nor understand. In their case the prophecy of Isaiah is being fulfilled:

*You will hear and hear but never understand,
you will see and see but never perceive.*

15 *For the heart of this people is obtuse,
their ears are heavy of hearing,
their eyes they have closed,
lest they see with their eyes and hear with their ears,
lest they understand with their heart and turn again
for me to cure them.*

16 But blessed are your eyes, for they see,
and your ears, for they hear!

17 I tell you truly, many prophets and good men have longed to see what you see,
but they have not seen it;
and to hear what you hear,
but they have not heard it.

18 Now, listen to the parable of the sower. When anyone
19 hears the word of the Realm and does not understand it,
the evil one comes and snatches away what has been sown

in his heart; that is the man who is sown 'on the road.'

20 As for him who is sown 'on stony soil,' that is the man who
 21 hears the word and accepts it at once with enthusiasm; he
 has no root in himself, he does not last, but, when the word
 22 brings trouble or persecution, he is at once repelled. As for
 him who is sown 'among thorns,' that is the man who listens
 to the word, but the worry of the world and the delight of
 23 being rich choke the word; so it proves unfruitful. As for
 him who is sown 'on good soil,' that is the man who hears the
 word and understands it; he bears fruit, producing now a
 hundredfold, now sixty, and now thirtyfold."

24 He put another parable before them. "The Realm of
 heaven," he said, "is like a man who sowed good seed in
 25 his field, but while men slept his enemy came and resowed
 26 weeds among the wheat and then went away. When the
 blade sprouted and formed the kernel, then the weeds ap-
 27 peared as well. So the servants of the owner went to him
 and said, 'Did you not sow good seed in your field, sir?
 28 How then does it contain weeds?' He said to them, 'An
 enemy has done this.' The servants said to him, 'Then
 29 would you like us to go and gather them?' 'No,' he said,
 'for you might root up the wheat when you were gathering
 30 the weeds. Let them both grow side by side till harvest;
 and at harvest-time I will tell the reapers to gather the
 weeds first and tie them in bundles to be burnt, but to collect
 the wheat in my granary.' "

31 He put another parable before them. "The Realm of
 heaven," he said, "is like a grain of mustard-seed, which a
 32 man takes and sows in his field. It is less than any seed on
 earth, but when it grows up it is larger than any plant, it
 becomes a tree, so large that *wild birds* come and roost in the
branches of it."

33 He told them another parable. "The Realm of heaven,"
 he said, "is like dough, which a woman took and buried in
 three pecks of flour, till all of it was leavened."

34 Jesus said all this to the crowds in parables; he never
 35 spoke to them except in a parable—to fulfil what had been
 said by the prophet,

I will open my mouth in parables,

*I will speak out what has been hidden since the foundation
 of the world.*

36 Then he left the crowds and went indoors. His disciples
 came up to him saying, "Explain to us the parable of the
 37 weeds in the field." So he replied, "He who sows the good
 38 seed is the Son of man; the field is the world; the good seed
 means the sons of the Realm; the weeds are the sons of the
 39 evil one; the enemy who sowed them is the devil; the harvest

40 is the end of the world, and the reapers are the angels. Well then, just as the weeds are gathered and burnt in the fire, so
 41 shall it be at the end of the world; the Son of man will despatch his angels, and they will gather out of his Realm
 42 all who are hindrances and who practise iniquity, throwing them into the furnace of fire; there men will wail and gnash
 43 their teeth. Then shall the just shine like the sun in the Realm of their Father. He who has an ear, let him listen to this.

44 The Realm of heaven is like treasure hidden in a field; the man who finds it hides it, and in his delight goes and sells all he possesses and buys that field.

45 Again, the Realm of heaven is like a trader in search of
 46 fine pearls; when he finds a single pearl of high price, he is off to sell all he possesses and buy it.

47 Again, the Realm of heaven is like a net, which was
 48 thrown into the sea and collected fish of every sort. When it was full, they dragged it to the beach and sitting down they gathered the good fish into vessels but flung away the bad.
 49 So shall it be at the end of the world; the angels will go out
 50 and separate the evil from among the just and fling them into the furnace of fire; there men will wail and gnash their teeth.

51 Have you understood all this?" They said to him, "Yes."
 52 "Well then," he said to them, "every scribe who has become a disciple of the Realm of heaven is like a householder who produces what is new and what is old from his stores."

53 When Jesus had finished these parables he set forth and
 54 went to his native place, where he taught the people in the synagogue till they were astounded. They said, "Where did
 55 he get this wisdom and these miraculous powers? Is this not the son of the joiner? Is not his mother called Mary, and his brothers James and Joseph and Simon and Judas?
 56 Are not his sisters all settled here among us? Then where
 57 has he got all this?" So they were repelled by him. But Jesus said to them, "A prophet never goes without honour
 58 except in his native place and in his home." There he could not do many miracles owing to their lack of faith.

2 **14** At that time Herod the tetrarch heard about the fame of Jesus. And he said to his servants, "This is John the Baptist; he has risen from the dead! That is why miraculous powers are working through him."

3 For Herod had arrested John and bound him and put him in prison, on account of Herodias the wife of his brother
 4 Philip, since John had told him, "You have no right to her."
 5 He was anxious to kill him but he was afraid of the people, for they held John to be a prophet. However, on

Herod's birthday, the daughter of Herodias danced in public, to the delight of Herod; whereupon he promised with an oath to give her whatever she wanted. And she, at the instigation of her mother, said, "Give me John the Baptist's head this moment on a dish." The king was sorry, but for the sake of his oath and his guests he ordered it to be given her; he sent and had John beheaded in the prison, his head was brought on a dish and given to the girl, and she took it to her mother. His disciples came and removed the corpse and buried him; then they went and reported it to Jesus.

When Jesus heard it, he withdrew by boat to a desert place in private; but the crowds heard of it and followed him on foot from the towns. So when he disembarked, he saw a large crowd, and out of pity for them he healed their sick folk. When evening fell, the disciples came up to him and said, "It is a desert place and the day is now gone; send off the crowds to buy food for themselves in the villages." Jesus said to them, "They do not need to go away; give them some food yourselves." They said, "We have only five loaves with us and two fish." He said, "Bring them here to me." Then he ordered the crowds to recline on the grass, and taking the five loaves and the two fish he looked up to heaven, blessed them, and after breaking the loaves handed them to the disciples, and the disciples handed them to the crowd. They all ate and had enough; besides, they picked up the fragments left over and filled twelve baskets with them. The men who ate numbered about five thousand, apart from the women and children.

Then he made the disciples embark in the boat and cross before him to the other side, while he dismissed the crowds; after he had dismissed the crowds he went up the hill by himself to pray. When evening came, he was there alone, but the boat was now in the middle of the sea, buffeted by the waves (for the wind was against them). In the fourth watch of the night he went to them, walking on the sea, but when the disciples saw him walking on the sea they were terrified; "It is a ghost," they said, and shrieked for fear. Then Jesus spoke to them at once; "Courage," he said, "it is I, have no fear." Peter answered him, "Lord, if it is really you, order me to come to you on the water." He said, "Come." Then Peter got out of the boat and walked over the water on his way to Jesus; but when he saw the strength of the wind he was afraid, and began to sink. "Lord," he shouted, "save me." Jesus at once stretched his hand out and caught him, saying, "How little you trust me! Why did you doubt?" When they got into the boat, the wind

33 dropped, and the men in the boat worshipped him, saying,
 “You are certainly God’s Son.”

34 On crossing over they came to land at Gennesaret. The
 35 men of that place recognized him and sent all over the sur-
 36 rounding country, bringing him all who were ill and begging
 him to let them touch the mere tassel of his robe—and all
 who touched it got perfectly well.

15 Then Pharisees and scribes from Jerusalem came to
 2 Jesus, saying, “Why do your disciples transgress the
 tradition of the elders? They do not wash their hands when
 3 they take their food.” He replied, “And why do you trans-
 4 gress the command of God with your traditions? God en-
 joined, *Honour your father and mother, and, He who curses*
 5 *his father or mother is to suffer death.* But you say, who-
 ever tells his father or mother, “This money might have been
 6 at your service but it is dedicated to God,” need not honour
 his father or mother. So you have repealed the law of God
 7 to suit your own tradition. Yes, you hypocrites, it was indeed
 of you that Isaiah prophesied when he said,

8 *This people honours me with their lips,*
but their heart is far away from me:

9 *vain is their worship of me,*

for the doctrines they teach are but human precepts.”

10 Whereupon he called the crowd and said to them, “Listen,
 understand this:

11 it is not what enters a man’s mouth that defiles him;
 what defiles a man is what comes out of his mouth.”

12 Then the disciples came up and said to him, “Do you
 know that the Pharisees have taken offence at what they
 13 hear you say?” He replied, “Any plant that my heavenly
 14 Father has not planted will be rooted up. Let them alone;
 they are blind guides of the blind, and if one blind man
 15 leads another, both of them will fall into a pit.” Peter
 16 answered, “Explain this parable to us, at anyrate.” He said,
 17 “And are you totally ignorant? Do you not see how all that
 enters the mouth passes into the belly and is then thrown
 18 out into the drain, while what comes out of the mouth comes
 19 from the heart—and that is what defiles a man. For out of
 the heart come evil designs, murder, adultery, sexual vice,
 20 stealing, false witness, and slander. That is what defiles a
 man; a man is not defiled by eating with hands unwashed!”

21 Going away from there, Jesus withdrew to the district of
 22 Tyre and Sidon. And a woman of Canaan came out of these
 parts, wailing, “Have pity on me, Lord, O Son of David!
 23 My daughter is cruelly possessed by a dæmon.” But he made
 no answer to her. Then his disciples came up and pressed
 him, saying, “Send her away, she is wailing behind us.”

24 He replied, "It was only to the lost sheep of the house of
 25 Israel that I was sent." But she came and knelt before him,
 26 saying, "Lord, do help me." He replied, "It is not fair to
 27 take the children's bread and throw it to the dogs." "No,
 sir," she said, "but even the dogs eat the crumbs that fall
 28 from their master's table!" At that Jesus replied, "O woman,
 you have great faith; your prayer is granted as you wish."
 And from that hour her daughter was cured.

29 Then Jesus removed from that country and went along
 the sea of Galilee; he went up the hillside and sat there.
 30 And large crowds came to him bringing the lame and the
 blind, the dumb, the maimed, and many others; they laid
 31 them at his feet, and he healed them. This made the crowd
 wonder, to see dumb people speaking,* the lame walking,
 and the blind seeing. And they glorified the God of Israel.

32 Jesus called his disciples and said, "I am sorry for the
 crowd; they have been three days with me now, and they have
 nothing to eat. I will not send them away starving, in case
 33 they faint on the road." The disciples said to him, "Where are
 we to get loaves enough in a desert to satisfy such a crowd?"
 34 Jesus said to them, "How many loaves have you got?" They
 35 said, "Seven and some little fish." So he ordered the crowd
 36 to recline on the ground. He took the seven loaves and the
 fish and after giving thanks he broke them and gave them
 37 to the disciples, and the disciples to the crowds. So the peo-
 ple all ate and were satisfied; when they picked up the frag-
 ments left over, they filled seven large baskets with them.
 38 The men who ate numbered four thousand, apart from the
 39 children and the women. Then he sent the crowd away, got
 into the boat and went to the territory of Magadan.

16 Now the Pharisees and Sadducees came up and, in
 order to tempt him, asked him to show them a Sign
 2 from heaven. He replied,

4 "It is an evil and disloyal generation that craves a Sign,
 and no Sign shall be given to it except the Sign of Jonah." †
 Then he left them and went away.

5 When the disciples reached the opposite side, they found
 6 they had forgotten to bring any bread. Jesus said to them,
 "See and beware of the leaven of the Pharisees and Sad-
 7 ducees." They argued among themselves, "But we have not

* Leaving out the phrase *καλλοῦς ὕμνεϊς*. Its insertion for harmonistic reasons is more likely than its omission.

† Three uncials (C D W) of the fifth century and several versions insert at the beginning of this answer the following:

"When evening comes, you say, 'It will be fine,' for the sky is red; in the morning you say, 'It will be stormy to-day,' for the sky is red and cloudy. You know how to distinguish the look of the sky, but you cannot read the signs of the times!"

8 brought any bread!" When Jesus noted this he said, "How little trust you have in me! Why all this talk, because you
9 have brought no bread? Do you not understand even yet? Do you not remember the five loaves of the five thousand,
10 and how many baskets you took up? And the seven loaves of the four thousand, and how many large baskets you took
11 up? Why do you not see that I was not speaking to you about bread? No, beware of the leaven of the Pharisees and
12 Sadducees." Then they realized that what he told them to beware of was not leaven * but the teaching of the Pharisees and Sadducees.

13 Now when Jesus came to the district of Cæsarea Philippi, he asked his disciples, "Who do people say the Son of man
14 is?" They told him, "Some say John the Baptist, others 15 Elijah, others Jeremiah or one of the prophets." He said
16 to them, "And who do you say I am?" So Simon Peter replied, "You are the Christ, the Son of the living God."
17 Jesus answered him, "You are a blessed man, Simon Bar-jona, for it was my Father in heaven, not flesh and blood,
18 that revealed this to you. Now I tell you, Peter is your name,† and on this rock I will build my church; the powers
19 of Hades shall not succeed against it. I will give you the keys of the Realm of heaven;

Whatever you prohibit on earth will be prohibited in heaven,
and whatever you permit on earth will be permitted in heaven."

20 He then forbade the disciples to tell anyone that he was the Christ.

21 From that time Jesus began to show his disciples that he had to leave for Jerusalem and endure great suffering at the hands of the elders and high priests and scribes, and be
22 killed and be raised on the third day. Peter took him and began to reprove him for it; "God forbid, Lord," he said.
23 "This must not be!" But he turned and said to Peter, "Get behind me, you Satan! You are a hindrance to me! Your
24 outlook is not God's but man's." Then said Jesus to his disciples, "If anyone wishes to come after me, let him deny himself, take up his cross, and follow me;

25 for whoever wants to save his life will lose it,
and whoever loses his life for my sake will find it.

26 What profit will it be if a man gains the whole world and

* Omitting τῶν ἄγων after ζύμης, with strong support from the Old Latin and Syriac versions.

† English fails to bring out the play on the Greek word for "rock." The French version reproduces it: "Et moi je te dis aussi que tu es le Pierre, et sur cette pierre je bâtirai mon église."

forfeits his own soul? What will a man offer as an equivalent for his soul? For the Son of man is coming in the glory of his Father with his angels, and then he will reward everyone for what he has done. I tell you truly, there are some of those standing here who will not taste death till they see the Son of man coming himself to reign."

17 Six days afterwards Jesus took Peter, James and his brother John, and led them up a high hill by themselves; in their presence he was transfigured, his face shone like the sun, and his clothes turned white as light. There appeared to them Moses and Elijah, who conversed with Jesus. So Peter addressed Jesus and said, "Lord, it is a good thing we are here; pray let me put up three tents here, one for you, one for Moses, and one for Elijah." He was still speaking when a bright cloud overshadowed them, and from the cloud a voice said,

"This is my Son, the Beloved,
in him is my delight:
listen to him."

When the disciples heard the voice, they fell on their faces in terror; but Jesus came forward and touched them, saying, "Rise, have no fear." And on raising their eyes they saw no one except Jesus all alone. As they went down the hill, Jesus ordered them, "Tell this vision to nobody until the Son of man is raised from the dead." The disciples inquired of him, "Then why do the scribes say that Elijah has to come first?" He replied, "Elijah to come and restore all things? Nay, I tell you Elijah has already come, but they have not recognized him—they have worked their will on him. And the Son of man will suffer at their hands in the same way." Then the disciples realized that he was speaking to them about John the Baptist.

When they reached the crowd, a man came up and knelt to him. "Ah, sir," he said, "have pity on my son; he is an epileptic and he suffers cruelly, he often falls into the fire and often into the water. I brought him to your disciples, but they could not heal him." Jesus answered, "O faithless and perverse generation, how long must I still be with you? How long have I to bear with you? Bring him here to me."

So Jesus checked the dæmon and it came out of him, and from that hour the boy was healed. The disciples then came to Jesus in private and said, "Why could we not cast it out?" He said to them, "Because you have so little faith. I tell you truly, if you had faith the size of a grain of mustard-seed, you could say to this hill, 'Move from here to there,' and remove it would; nothing would be impossible for you."

When his adherents mustered in Galilee, Jesus told them,

"The Son of man is to be betrayed into the hands of men; they will kill him, but on the third day he shall be raised." They were sorely distressed at this.

When they reached Capharnahum, the collectors of the temple-tax came and asked Peter, "Does your teacher not pay the temple-tax?" He said, "Yes." But when he went indoors, Jesus spoke first; "Tell me, Simon," he said, "from whom do earthly kings collect customs or taxes? Is it from their own people or from aliens?" "From aliens," he said. Then Jesus said to him, "So their own people are exempt. However, not to give any offence to them, go to the sea, throw a hook in, and take the first fish you bring up. Open its mouth and you will find a five-shilling piece; take that and give it to them for me and for yourself."

18 At that hour the disciples came and asked Jesus, "Who is greatest in the Realm of heaven?" So he called a child, set it among them, and said, "I tell you truly, unless you turn and become like children, you will never get into the Realm of heaven at all. Whoever humbles himself like this child, he is the greatest in the Realm of heaven; and whoever receives a little child like this for my sake, receives me. But whoever is a hindrance to one of these little ones who believe in me, better for him to have a great millstone hung round his neck and be sunk in the deep sea.

7 Woe to the world for hindrances! Hindrances have to come, but—woe to the man by whom the hindrance does come!

8 If your hand or your foot is a hindrance to you, cut it off and throw it away;

better be maimed or crippled and get into Life, than keep both feet or hands and be thrown into the everlasting fire.

9 If your eye is a hindrance to you, tear it out and throw it away;

better get into Life with one eye, than keep your two eyes and be thrown into the fire of Gehenna.

10 See that you never despise one of these little ones; for I tell you, their angels in heaven always look upon the face of my Father in heaven.

12 Tell me, if a man has a hundred sheep and one of them strays, will he not leave the ninety-nine sheep on the hills and go in search of the one that has strayed? And if he happens to find it, I tell you he rejoices over it more than over the ninety-nine that never went astray. So it is not the will of your Father in heaven that a single one of these little ones should be lost.

15 If your brother sins against you, go and reprove him, as

between you and him alone. If he listens to you, then you
16 have won your brother over; but if he will not listen, take
one or two others along with you, so that *every case may be*
17 *decided on the evidence of two or of three witnesses*. If he
refuses to listen to them, tell the church; and if he refuses
to listen to the church, treat him as a pagan or a tax-
18 gatherer. I tell you truly,

Whatever you prohibit on earth will be prohibited in
heaven,

and whatever you permit on earth will be permitted in
heaven.

19 I tell you another thing: if two of you agree on earth
about anything you pray for, it will be done for you by my
20 Father in heaven. For where two or three have gathered in
my name, I am there among them."

21 Then Peter came up and said to him, "Lord, how often is
my brother to sin against me and be forgiven? Up to seven
22 times?" Jesus said to him, "Seven times? I say, seventy
23 times seven! That is why the Realm of heaven may be
compared to a king who resolved to settle accounts with his
24 servants. When he began the settlement, a debtor was
25 brought in who owed him three million pounds; as he was
unable to pay, his master ordered him to be sold, along with
his wife and children and all he had, in payment of the sum.
26 So the servant fell down and prayed him, 'Have patience
27 with me, and I will pay you it all.' And out of pity for that
servant, his master released him and discharged his debt.

28 But as that servant went away, he met one of his fellow-
servants who owed him twenty pounds, and seizing him by
29 the throat he said, 'Pay your debt!' So his fellow-servant
fell down and implored him, saying, 'Have patience with me,
30 and I will pay you.' But he refused; he went and had him
31 thrown into prison, till he should pay the debt. Now

when his fellow-servants saw what had happened, they were
greatly distressed, and they went and explained to their
32 master all that had happened. Then his master summoned
him and said, 'You scoundrel of a servant! I discharged all
33 that debt for you, because you implored me. Ought you not
to have had mercy on your fellow-servant, as I had on you?'
34 And in hot anger his master handed him over to the tor-
35 turers, till he should pay him all the debt. My heavenly
Father will do the same to you, unless you each forgive your
brother from the heart."

19 When Jesus finished saying all this, he moved from
Galilee and went to the territory of Judæa that lies
2 across the Jordan. Large crowds followed him, and he
healed them there.

3 Then up came some Pharisees to tempt him. They asked,
4 "Is it right to divorce one's wife for any reason?" He replied,
5 "Have you never read that He who *created them male and female* from the beginning said,

*Hence a man shall leave his father and mother,
and cleave to his wife,
and the pair shall be one flesh?*

6 So they are no longer two, but one flesh. What God has
7 joined, then, man must not separate." They said to him,
8 "Then why did Moses lay it down that we were to *divorce by giving a separation-notice?*" He said to them, "Moses permitted you to divorce your wives, on account of the hardness
9 of your hearts, but it was not so from the beginning. I tell you, whoever divorces his wife except for unchastity and marries another woman, commits adultery; and he who marries a divorced woman commits adultery." The disciples
10 said to him, "If that is a man's position with his wife, better
11 not marry at all!" He said to them, "True, but this truth is not practicable for everyone, it is only for those who have the gift.

12 There are eunuchs who have been eunuchs from their birth,
there are eunuchs who have been made eunuchs by men,
and there are eunuchs who have made themselves eunuchs for the sake of the Realm of heaven.

Let anyone practise it for whom it is practicable."

13 Then children were brought to him that he might lay his hands on them and pray over them. The disciples checked
14 the people, but Jesus said to them, "Let the children alone, do not stop them from coming to me: the Realm of heaven
15 belongs to such as these." So he laid his hands on them and went upon his way.

16 Up came a man and said to him, "Teacher, what good
17 deed must I do to gain life eternal?" He said to him, "Why do you ask me about what is good? One alone is good. But
18 if you want to get into Life, keep the commands." "Which?" he said. And Jesus answered, "*The commands, you shall not kill, you shall not commit adultery, you shall not steal,*
19 *you shall not bear false witness, honour your father and mother, and you must love your neighbour as yourself.*"

20 The young man said, "I have observed all these. What more
21 is required?" Jesus said to him, "If you want to be perfect, go and sell your property, give the money to the poor and you shall have treasure in heaven; then come and follow
22 me." When the young man heard that, he went sadly away,
23 for he had great possessions. And Jesus said to his disciples, "I tell you truly, it will be difficult for a rich man to get into

24 the Realm of heaven. I tell you again, it is easier for a camel
to get through a needle's eye than for a rich man to get into
25 the Realm of God." When the disciples heard this, they
were utterly astounded; they said, "Who then can possibly
26 be saved?" Jesus looked at them and said, "This is impossi-
27 ble for men, but anything is possible for God." Then
Peter replied, "Well, we have left our all and followed you.
28 Now what are we to get?" Jesus said to them, "I tell you
truly, in the new world, when the Son of man shall sit on the
throne of his glory, you who have followed me shall also sit
on twelve thrones to govern the twelve tribes of Israel.
29 Everyone who has left brothers or sisters or father or mother
or wife or children or lands or houses for my name's sake will
30 get a hundred times as much and inherit life eternal. Many
who are first shall be last, and many who are last shall be
first.

20 For the Realm of heaven is like a householder who
went out early in the morning to hire labourers for his
2 vineyard; and after agreeing with the labourers to pay them
3 a shilling a day, he sent them into his vineyard. Then, on
going out at nine o'clock, he noticed some other labourers
4 standing in the marketplace doing nothing; to them he said,
'You go into the vineyard too, and I will give you whatever
5 wage is fair.' So they went in. Going out again at twelve
6 o'clock and at three o'clock, he did the same thing. And when
he went out at five o'clock, he came upon some others who
were standing; he said to them, 'Why have you stood doing
7 nothing all the day?' 'Because nobody hired us,' they said.
8 He told them, 'You go into the vineyard too.' When even-
ing came, the master of the vineyard said to his bailiff,
'Summon the labourers and pay them their wages, beginning
9 with the last and going on to the first.' When those who had
been hired about five o'clock came, they got a shilling each.
10 So when the first labourers came up, they supposed they
11 would get more; but they too got each their shilling. And
12 on getting it they grumbled at the householder. 'These last,'
they said, 'have only worked a single hour, and yet you have
ranked them equal to us who have borne the brunt of the
13 day's work and the heat!' Then he replied to one of them,
'My man, I am not wronging you. Did you not agree with
14 me for a shilling? Take what belongs to you and be off; I
15 choose to give this last man the same as you. Can I not do
as I please with what belongs to me? Have you a grudge be-
16 cause I am generous?' So shall the last be first and the first
last."

17 As Jesus was about to go up to Jerusalem, he took the

twelve aside by themselves and said to them as they were
18 on the road, "We are going up to Jerusalem, and the Son of
19 man will be betrayed to the high priest and scribes; they will
sentence him to death and hand him over to the Gentiles
to be mocked and scourged and crucified; then on the third
day he will be raised."

20 Then the mother of the sons of Zebedæus came up to him
21 with her sons, praying him for a favour. He said to her,
"What do you want?" She said, "Give orders that my two
sons are to sit at your right hand and at your left in your
22 Realm." Jesus replied, "You do not know what you are ask-
ing. Can you drink the cup I am going to drink?" They
23 said to him, "We can." "You shall drink my cup," said
Jesus, "but it is not for me to grant seats at my right hand
and at my left; these belong to the men for whom they have
been destined by my Father."

24 When the ten heard of this, they were angry at the two
25 brothers, but Jesus called them and said,

"You know that the rulers of the Gentiles lord it over them,
and their great men overbear them:

26 not so with you.

Whoever wants to be the great man among you must be
your servant,

27 and whoever wants to be first among you must be the
slave of all;

28 just as the Son of man has not come to be served but to
serve,

and to give his life as a ransom for many."

29 As they were leaving Jericho, a crowd followed him, and
30 when two blind men who were sitting beside the road heard
Jesus was passing, they shouted, "O Lord, Son of David, have
31 pity on us!" The crowd checked them and told them to be
quiet, but they shouted all the louder, "O Lord, Son of David,
32 have pity on us!" So Jesus stopped and called them. He
33 said, "What do you want me to do for you?" "Lord," they
34 said, "we want our eyes opened." Then Jesus in pity touched
their eyes, and they regained their sight at once and fol-
lowed him.

21 When they came near Jerusalem and had reached
Bethphagê at the Hill of Olives, then Jesus despatched
2 two disciples, saying to them, "Go to the village in front of
you and you will at once find an ass tethered, with a colt
3 alongside of her; untether them and bring them to me. If
anyone says anything to you, you will say that the Lord needs
4 them; then he will at once let them go." (This took place
for the fulfilment of what had been spoken by the prophet,
5 *Tell the daughter of Sion,*

*'Here is your king coming to you,
He is gentle and mounted on an ass,
and on a colt, the foal of a beast of burden.'*)

6 So the disciples went and did as Jesus told them; they
7 brought the ass and the colt and put their clothes on them.
8 Jesus seated himself on them, and the greater part of the
crowd spread their clothes on the road, while others cut
branches from the trees and strewed them on the road.
9 And the crowds who went in front of him and who followed
behind shouted,

*"Hosanna to the Son of David!
Blessed be he who comes in the Lord's name!
Hosanna in high heaven!"*

10 When he entered Jerusalem, the whole city was in excite-
11 ment over him. "Who is this?" they said, and the crowds
replied, "This is the prophet Jesus from Nazaret in Galilee!"
12 Then Jesus went into the temple of God and drove out all
who were buying and selling inside the temple; he upset the
tables of the money-changers and the stalls of those who
13 sold doves, telling them, "It is written, *My house shall be
called a house of prayer*, but you make it *a den of robbers*."

14 Blind and lame people came up to him in the temple, and
15 he healed them. But when the high priests and scribes saw
his wonderful deeds and saw the children who shouted in the
temple, "Hosanna to the Son of David!" they were indignant;
16 they said to him, "Do you hear what they are saying?" "Yes,"
said Jesus, "and have you never read, *Thou hast brought
praise to perfection from the mouth of babes and sucklings*?"
17 Then he left them and went outside the city to Bethany,
where he spent the night.

18 In the morning, as he came back to the city, he felt
19 hungry, and noticing a fig tree by the roadside he went up
to it, but found nothing on it except leaves. He said to it,
"May no fruit ever come from you after this!" And in-
20 stantly the fig tree withered up. When the disciples saw
this, they marvelled. "How did the fig tree wither up in an
21 instant?" they said. Jesus answered, "I tell you truly, if
you have faith, if you have no doubt, you will not only do
what has been done to the fig tree, but even if you say to this
hill, "Take and throw yourself into the sea," it will be done.
22 All that ever you ask in prayer you shall have, if you believe."

23 When he entered the temple, the high priests and elders
of the people came up to him as he was teaching, and said,
"What authority have you for acting in this way? Who
24 gave you this authority?" Jesus replied, "Well, I will ask
you a question, and if you answer me, then I will tell you
25 what authority I have for acting as I do. Where did the

baptism of John come from? From heaven or from men?"

They argued to themselves, "If we say, 'From heaven,' he
 26 will say to us, 'Then why did you not believe him?' And if
 we say, 'From men,' we are afraid of the crowd, for they all
 27 hold that John was a prophet." So they answered Jesus,
 "We do not know." He said to them, "No more will I tell
 28 you what authority I have for acting as I do. Tell me
 what you think. A man had two sons. He went to the first
 29 and said, 'Son, go and work in the vineyard to-day'; he re-
 30 plied, 'I will go, sir,' but he did not go. The man went to
 the second and said the same to him; he replied, 'I will not,'
 31 but afterwards he changed his mind and did go. Which of
 the two did the will of the father?" They said, "The last."
 Jesus said to them, "I tell you truly, the taxgatherers and
 32 harlots are going into the Realm of God before you. For
 John showed you God's way to be good, and you would not
 believe him; the taxgatherers and harlots believed him, and
 even though you saw that you would not change your mind
 afterwards and believe him.

33 Listen to another parable. There was a householder who
planted a vineyard, put a fence round it, dug a wine-vat
inside it, and built a watchtower: then he leased it to vine-
 34 dressers and went abroad. When the fruit-season was near,
 he sent his servants to the vinedressers to collect his fruit;
 35 but the vinedressers took his servants and flogged one, killed
 36 another, and stoned a third. Once more he sent some other
 servants, more than he had sent at first, and they did the
 37 same to them. Afterwards he sent them his son; "They will
 38 respect my son," he said. But when the vinedressers saw
 his son, they said to themselves, "Here is the heir; come on,
 39 let us kill him and seize his inheritance!" So they took and
 40 threw him outside the vineyard and killed him. Now, when
 the owner of the vineyard comes, what will he do to these
 41 vinedressers?" They replied, "He will utterly destroy the
 wretches and lease the vineyard to other vinedressers, who
 42 will give him the fruits in their season." Jesus said to them,
 "Have you never read in the scriptures,

The stone that the builders rejected
is the chief stone now of the corner:
this is the doing of the Lord,
and a wonder to our eyes?

43 I tell you therefore that the Realm of God will be taken from
 you and given to a nation that bears the fruits of the Realm.

44 Everyone who falls on this stone will be shattered,
 and whoever it falls upon will be crushed."

45 When the high priests and Pharisees heard these parables,
 46 they knew that he was speaking about them; they tried to

get hold of him, but they were afraid of the crowds, as the crowds held him to be a prophet.

- 2 **22** Then Jesus again addressed them in parables. "The Realm of heaven," he said, "may be compared to a
3 king who gave a marriage-banquet in honour of his son. He sent his servants to summon the invited guests to the feast,
4 but they would not come. Once more he sent some other servants, saying, 'Tell the invited guests, here is my supper all prepared, my oxen and fat cattle are killed, and every-
5 thing is ready; come to the marriage-banquet.' But they paid no attention and went off, one to his estate, another to
6 his business, while the rest seized his servants and ill-treated
7 them and killed them. The king was enraged; he sent his troops and destroyed those murderers and burned up their
8 city. Then he said to his servants, 'The marriage-banquet is all ready, but the invited guests did not deserve it. So
9 go to the byeways and invite anyone you meet to the marriage-banquet.' And those servants went out on the roads
10 and gathered all they met, bad and good alike. Thus the marriage-banquet was supplied with guests. When the
11 king came in to view his guests, he saw a man there who was not dressed in a wedding-robe. So he said to him, 'My
12 man, how did you get in here without a wedding-robe?'
13 The man was speechless. Then said the king to his servants, "Take him hand and foot, and throw him outside, out into the darkness; there men will wail and gnash their
14 teeth. For many are invited but few are chosen.'"
15 Then the Pharisees went and plotted to trap him in talk.
16 They sent him their disciples with the Herodians, who said, "Teacher, we know you are sincere and that you teach the Way of God honestly and fearlessly; you do not court human
17 favour. Tell us, then, what you think about this: is it right
18 to pay taxes to Cæsar or not?" But Jesus detected their malice. He said, "Why do you tempt me, you hypocrites?
19 Show me the coin for taxes." So they brought him a shilling.
20 Then Jesus said to them, "Whose likeness, whose inscription is this?" "Cæsar's," they said. Then he told them, "Give Cæsar what belongs to Cæsar, give God what belongs to
22 God." When they heard that, they marvelled; then they left him and went away.
23 That same day some Sadducees came up to him, men who hold there is no resurrection. They put this question
24 to him: "Teacher, Moses said that *if anyone dies without children, his brother is to espouse his wife and raise offspring*
25 *for his brother*. Now there were seven brothers in our number. The first married and died; as he had no children, he
26 left his wife to his brother. The same happened with the

27 second and the third, down to the seventh. After them all,
 28 the woman died. Now at the resurrection whose wife will
 29 she be? They all had her." Jesus answered them, "You
 30 go wrong because you understand neither the scriptures nor
 31 the power of God. At the resurrection people neither marry
 32 nor are married, they are like the angels of God in heaven.
 31 And as for the resurrection of the dead, have you not read
 32 what was said to you by God, *I am the God of Abraham and*
the God of Isaac and the God of Jacob? He is not a God of
 33 dead people but of living." And when the crowds heard
 this, they were astounded at his teaching.

34 The Pharisees, hearing that he had silenced the Sad-
 35 ducees, mustered their forces, and one of them, a jurist, put
 36 a question in order to tempt him. "Teacher," he said,
 37 "what is the greatest command in the Law?" He replied,
 38 "*You must love the Lord your God with your whole heart,*
 39 *with your whole soul, and with your whole mind.* This is
 39 the greatest and chief command. There is a second like it:
 40 *you must love your neighbour as yourself.* The whole Law
 and the prophets hang upon these two commands."

41 As the Pharisees had mustered, Jesus put a question to
 42 them. "Tell me," he said, "what you think about the Christ.
 43 Whose son is he?" They said to him, "David's." He said to
 them, "How is it then that David is inspired to call him
 Lord?"

44 *The Lord said to my Lord, 'Sit at my right hand,*
till I put your enemies under your feet.'

45 If David calls him *Lord*, how can he be his son?" No one
 46 could make any answer to him, and from that day no one
 ventured to put another question to him.

23 Then Jesus spoke to the crowds and to his disciples.

"The scribes and Pharisees sit on the seat of Moses;
 2 so do whatever they tell you, obey them, but do not do as
 3 they do. They talk but they do not act; they make up heavy
 4 loads and lay them on men's shoulders, but they will not
 5 stir a finger to remove them. Besides, all they do is done
 to catch the notice of men; they make their phylacteries
 6 broad, they wear large tassels, they are fond of the best
 places at banquets and the front seats in the synagogues;
 7 they like to be saluted in the marketplaces and to be called
 'rabbi' by men.

8 But you are not to be called 'rabbi,'
 for One is your teacher, and you are all brothers;
 9 you are not to call anyone 'father' on earth,
 for One is your heavenly Father;

10 nor must you be called 'leaders,'
 for One is your leader, even the Christ.

- 11 He who is greatest among you must be your servant.
12 Whoever uplifts himself will be humbled,
and whoever humbles himself will be uplifted.
- 13 Woe to you, you impious scribes and Pharisees!
you shut the Realm of heaven in men's faces;
you neither enter yourselves,
nor will you let those enter who are on the point of
entering.
- 15 Woe to you, you impious scribes and Pharisees!
you traverse sea and land to make a single proselyte,
and when you succeed, you make him a son of Gehenna
twice as bad as yourselves.
- 16 Woe to you, blind guides that you are!
you say, 'Swear by the sanctuary, and it means nothing;
but swear by the gold of the sanctuary, and the oath is
binding.'
- 17 You are senseless and blind! for which is the greater,
the gold or the sanctuary that makes the gold sacred?
- 18 You say again, 'Swear by the altar, and it means noth-
ing;
but swear by the gift upon it, and the oath is binding.'
- 19 You are blind! for which is the greater,
the gift or the altar that makes the gift sacred?
- 20 He who swears by the altar
swears by it and by all that lies on it;
21 he who swears by the sanctuary
swears by it and by Him who inhabits it;
22 he who swears by heaven
swears by the throne of God and by Him who sits
upon it.
- 23 Woe to you, you impious scribes and Pharisees!
you tithe mint and dill and cummin,
and omit the weightier matters of the law,
justice and mercy and faithfulness;
these latter you ought to have practised—without omit-
ting the former.
- 24 Blind guides that you are,
filtering away the gnat and swallowing the camel!
- 25 Woe to you, you irreligious scribes and Pharisees!
you clean the outside of the cup and the plate,
but inside they are filled with your rapacity and self-
indulgence.
- 26 Blind Pharisees! first clean the inside of the cup,
so that the outside may be clean as well.

- 27 Woe to you, you irreligious scribes and Pharisees!
 you are like tombs whitewashed;
 they look comely on the outside,
 but inside they are full of dead men's bones and all
 manner of impurity.
- 28 So to men you seem just,
 but inside you are full of hypocrisy and iniquity.
- 29 Woe to you, you irreligious scribes and Pharisees! You
 build tombs for the prophets and decorate the tombs of the
 just, and you say, 'If we had been living in the days of our
 fathers, we would not have joined them in shedding the
 blood of the prophets.' So you are witnesses against your-
 selves, that you are sons of those who killed the prophets!
- 32 And you will fill up,* the measure that your fathers filled.
- 33 You serpents! you brood of vipers! how can you escape
 being sentenced to Gehenna? This is why I will send you
 prophets, wise men, and scribes, some of whom you will kill
 and crucify, some of whom you will flog in your synagogues
 and persecute from town to town; it is that on you may
 fall the punishment for all the just blood shed on earth,
 from the blood of Abel the just down to the blood of Zecha-
 riah the son of Barachiah, whom you murdered between the
 sanctuary and the altar. I tell you truly, it will all come
 upon this generation.
- 37 O Jerusalem, Jerusalem! slaying the prophets and stoning
 those who have been sent to you! How often I would fain
 have gathered your children as a fowl gathers her brood
 under her wings! But you would not have it! See, *your*
 House is to be left desolate. For I tell you, you will never
 see me again till such time as you say, *Blessed be he who*
 comes in the Lord's name."

- 24** So Jesus left the temple and went on his way. His
 disciples came forward to point out to him the temple-
 buildings, but he replied to them, "You see all this? I tell
 you truly, not a stone here will be left upon another, without
 being torn down."
- 3 So, as he sat on the Hill of Olives, the disciples came up
 to him in private and said, "Tell us, when will this happen?
 What will be the sign of your arrival and of the end of the
 world?" Jesus replied, "Take care that no one misleads
 you; for many will come in my name, saying, 'I am the
 Christ,' and they will mislead many. You will hear of
 wars and rumours of wars; see and do not be alarmed.
 These have to come, but it is not the end yet. For nation
 will rise against nation, and realm against realm; there will

* Reading πληρώσετε.

8 be famines and earthquakes here and there. All that is but
 9 the beginning of the trouble. Then men will hand you over
 to suffer affliction, and they will kill you; you will be hated
 10 by all the Gentiles on account of my name. And *many will*
be repelled then, they will betray one another and hate one
 11 another. Many false prophets will rise and mislead many.
 12 And in most of you love will grow cold, by the increase of
 13 iniquity; but he will be saved who holds out to the very end.
 14 This gospel of the Reign shall be preached over the wide
 world as a testimony to all the Gentiles, and then the end
 will come.

15 When you see *the appalling Horror* spoken of by the
 prophet Daniel, standing erect *in the holy place* (let the
 16 reader note this), then let those who are in Judæa fly to
 17 the hills; a man on the housetop must not go down to fetch
 18 what is inside his house, and a man in the field must not
 19 turn back to get his coat. Woe to women with child and
 20 to women who give suck in those days! Pray that you may
 21 not have to fly in winter or on the sabbath, for there will be
sore misery then, *such as has never been, from the beginning*
 22 *of the world till now*—no and never shall be. Had not those
 days been cut short, not a soul would be saved alive; how-
 ever, for the sake of the elect, those days will be cut short.

23 If anyone tells you at that time, 'Here is the Christ!' or,
 24 'there he is!' do not believe it; for false Christs and *false*
prophets will rise and bring forward great signs and wonders,
 25 so as to mislead the very elect,—if that were possible. (I am
 telling you this beforehand.)

26 If they tell you, 'Here he is, in the desert,'
 do not go out;
 'here he is, in the chamber,'
 do not believe it.

27 For like lightning that shoots from east to west,
 so will be the arrival of the Son of man.

28 Wherever the carcase lies,
 there will the vultures gather.

29 Immediately after the misery of those days,
the sun will be darkened,
and the moon will not yield her light,
the stars will drop from heaven
and the orbs of the heavens will be shaken.

30 Then the Sign of the Son of man will appear in heaven;
 then *all tribes on earth* will wail, as they see *the Son of man*
coming on the clouds of heaven with great power and glory;

31 and he will despatch his angels *with a loud trumpet-call* to
 muster his elect *from the four winds, from the verge of*
heaven to the verge of earth.

32 Let the fig tree teach you a parable. As soon as its
33 branches turn soft and put out leaves, you know summer is
sure that He is at hand, at the very door.

34 I tell you truly, the present generation will not pass away,
35 till all this happens. Heaven and earth will pass away, but
my words never!

36 No one knows anything of that day or hour, not even the
angels in heaven, but only my Father.

37 As were the days of Noah, so will the arrival of the Son
38 of man be. For as in the days before the deluge people ate
and drank, married and were married, till the day *Noah*
39 *entered the ark*; and as they knew nothing till the deluge
came and swept them all away; so will the arrival of the Son
of man be.

40 Then there will be two men in the field,
one will be taken and one will be left;

41 two women will be grinding at the millstone,
one will be taken and one will be left.

42 Keep on the watch then, for you never know what day your
43 Lord will come. But be sure of this, that if the householder
had known at what watch in the night the thief was coming,
he would have been on the watch, he would not have allowed
44 his house to be broken into. So be ready yourselves, for the
Son of man is coming at an hour you do not expect.

45 Now where is the trusty and thoughtful servant, whom his
lord and master has set over his household, to assign them
46 their supplies at the proper time? Blessed is that servant
if his lord and master finds him so doing when he arrives!

47 I tell you truly, he will set him over all his property. But
48 if the * bad servant says to himself, 'My lord and master is
49 long of coming,' and if he starts to beat his fellow-servants
50 and to eat and drink with drunkards, that servant's lord
and master will arrive on a day when he does not expect
51 him, and at an hour which he does not know; sharply will
he punish him, and assign him the fate of the impious.
There men will wail and gnash their teeth.

25 Then shall the Realm of heaven be compared to ten
maidens who took their lamps and went out to meet
2 the bridegroom and the bride.† Five of them were stupid,
3 five were sensible. For although the stupid took their lamps,
4 they took no oil with them, whereas the sensible took oil in
5 their vessels as well as their lamps. As the bridegroom was

* Omitting [ἐχθρὸς], a harmonistic gloss from Luke xii. 45.

† The words καὶ τῆς νύμφης are added by D X*, the Latin and Syriac versions, etc. Their omission may have been due to the feeling of the later church that Jesus as the Bridegroom ought alone to be mentioned.

6 long of coming, they all grew drowsy and went to sleep. But
at midnight the cry arose, 'Here is the bridegroom! Come
7 out to meet him!' Then all the maidens rose and trimmed
8 their lamps. The stupid said to the sensible, 'Give us some
9 of your oil, for our lamps are going out.' But the sensible re-
plied, 'No, there may not be enough for us and for you.
10 Better go to the dealers and buy for yourselves.' Now while
they were away buying oil, the bridegroom arrived; those
maidens who were ready accompanied him to the marriage-
11 banquet, and the door was shut. Afterwards the rest of the
maidens came and said, 'Oh sir, oh sir, open the door for us!'
12 but he replied, 'I tell you frankly, I do not know you.' Keep
13 on the watch then, for you know neither the day nor the
hour.

14 For the case is that of a man going abroad, who sum-
moned his servants and handed over his property to them;
15 to one he gave twelve hundred pounds, to another five hun-
dred, and to another two hundred and fifty; each got accord-
16 ing to his capacity. Then the man went abroad. The
servant who had got the twelve hundred pounds went at
once and traded with them, making another twelve hundred.
17 Similarly the servant who had got the five hundred pounds
18 made another five hundred. But the servant who had got
the two hundred and fifty pounds went off and dug a hole in
19 the ground and hid his master's money. Long after-
wards, the master of those servants came back and settled
20 accounts with them. Then the servant who had got the
twelve hundred pounds came forward, bringing twelve hun-
dred more; he said, 'You handed me twelve hundred pounds,
21 sir; here I have gained another twelve hundred.' His master
said to him, 'Capital, you excellent and trusty servant! You
have been trusty in charge of a small sum: I will put you in
charge of a large sum. Come and share your master's feast.'
22 Then the servant with the five hundred pounds came for-
ward. He said, 'You handed me five hundred pounds, sir;
23 here I have gained another five hundred.' His master said to
him, 'Capital, you excellent and trusty servant! You have
been trusty in charge of a small sum: I will put you in charge
of a large sum. Come and share your master's feast.'
24 Then the servant who had got the two hundred and fifty
pounds came forward. He said, 'I knew you were a hard
man, sir, reaping where you never sowed and gathering
25 where you never winnowed. So I was afraid; I went and
hid your two hundred and fifty pounds in the earth. There's
26 your money!' His master said to him in reply, 'You rascal,
you idle servant! You knew, did you, that I reap where I
27 never sowed and gather where I never winnowed! Well

then, you should have handed my money to the bankers, and I would have got my capital with interest when I came
28 back. Take therefore the two hundred and fifty pounds away from him; give it to the servant who had the twelve hundred.

29 For to everyone who has, shall more be given and richly given;
but from him who has nothing, even what he has shall be taken.

30 Throw the good-for-nothing servant into the darkness outside; there men will wail and gnash their teeth.

31 When the Son of man comes in his glory, and *all the angels with him*, then he will sit on the throne of his glory,
32 and all nations will be gathered in front of him; he will separate them one from another, as a shepherd separates
33 the sheep from the goats, setting the sheep on his right
34 hand and the goats on his left. Then shall the King say to those on his right, 'Come, you whom my Father has blessed, come into your inheritance in the realm prepared for you from the foundation of the world.

35 For I was hungry and you fed me,
I was thirsty and you gave me drink,
I was a stranger and you entertained me,
36 I was unclothed and you clothed me,
I was ill and you looked after me,
I was in prison and you visited me.'

37 Then the just will answer,
'Lord, when did we see you hungry and feed you? or
thirsty and gave you drink?

38 when did we see you a stranger and entertain you? or
unclothed and clothed you?

39 when did we see you ill or in prison and visit you?'

40 The King will answer them, 'I tell you truly, in so far as you did it to one of these my brothers, even to the least of them,
41 you did it to me.' Then he will say to those on the left, 'Begone from me, accursed ones, to the eternal fire which has been prepared for the devil and his angels!

42 For I was hungry but you never fed me,
I was thirsty but you never gave me drink,
43 I was a stranger but you never entertained me,
I was unclothed but you never clothed me,
I was ill and in prison but you never looked after me.'

44 Then they will answer too, 'Lord, when did we ever see you hungry or thirsty or a stranger or unclothed or ill or in
45 prison, and did not minister to you?' Then he will answer them, 'I tell you truly, in so far as you did not do it to one of these, even the least of them, you did not do it to me.'

46 So they shall depart to eternal punishment,
and the just to eternal life."

2 **26** When Jesus finished saying all this, he said to his disciples, "You know that the passover is to be held two days after this, when the Son of man will be delivered up to be crucified."

3 Then the high priests and the elders of the people met in the palace of the high priest (who was called Caiaphas),
4 and took counsel together to get hold of Jesus by craft and
5 have him put to death. "Only," they said, "it must not be during the festival, in case of a riot among the people."

6 Now when Jesus was at Bethany, in the house of Simon
7 the leper, a woman came up to him with an alabaster flask of expensive perfume, which she poured over his head as
8 he lay at table. When the disciples saw this, they were
9 angry. "What is the use of this waste?" they said; "the perfume might have been sold for a good sum, and the poor
10 might have got that." But Jesus was aware of what they said, and he replied, "Why are you annoying the woman?
11 It is a beautiful thing she has done to me. The poor you always have beside you, but you will not always have me.
12 In pouring this perfume on my body, she has acted in view
13 of my burial. I tell you truly, wherever this gospel is preached through all the world, men will speak of what she has done, in memory of her."

14 Then one of the twelve, called Judas Iscariot, went and
15 said to the high priests, "What will you give me for betraying him to you?" And *they weighed out* for him *thirty silver pieces*. From that moment he sought a good opportunity to betray him.

17 On the first day of unleavened bread, the disciples of Jesus came up and said to him, "Where do you want us to
18 prepare for you to eat the passover?" He said, "Go into the city to so-and-so; tell him that the Teacher says, 'My time is near, I will celebrate the passover at your house with my disciples.' " So the disciples did as Jesus had told
19 them, and prepared the passover. When evening came,
20 he lay at table with the disciples, and as they were eating
21 he said, "One of you is going to betray me." They were greatly distressed at this, and each of them said to him,
22 "Lord, surely it is not me." He answered, "One who has dipped his hand into the same dish as myself is going to
23 betray me. The Son of man goes the road that the scripture has described for him, but woe to the man by whom the Son of man is betrayed! Better it were for that man
24 had he never been born!" Then Judas his betrayer said.

"Surely it is not me, rabbi?" He said to him, "Is it not?"

26 As they were eating, he took a loaf and after the blessing he broke it; then he gave it to the disciples saying, "Take
27 and eat this, it means my body." He also took a cup, and after thanking God he gave it to them saying, "Drink of
28 it, all of you; this means my blood, the new *covenant-blood*,
29 shed for many, to win the remission of their sins. I tell you, after this I will never drink this produce of the vine, till the day I drink it new with you in the Realm of my Father."

30 After the hymn of praise they went out to the Hill of
31 Olives. Then Jesus said to them, "You will all be disconcerted over me to-night, for it is written, *I will strike at the*
32 *shepherd, and the sheep of the flock will be scattered.* But
33 after my rising I will precede you to Galilee." Peter answered, "Supposing they are all disconcerted over you, I
34 will never be disconcerted, never." Jesus said to him, "I tell you truly, you will disown me three times this very night,
35 before the cock crows." Peter said to him, "Even though I have to die with you, I will never disown you." And all the disciples said the same.

36 Then Jesus came with them to a place called Gethsemane, and he told the disciples, "Sit here, till I go over there and
37 pray." But he took Peter and the two sons of Zebedæus along with him; and when he began to feel distressed and
38 agitated, he said to them, "*My heart is sad*, sad even to
39 death; stay here and watch with me." Then he went forward a little and fell on his face, praying, "My Father, if it be possible, let this cup pass me. Yet, not what I will but
40 what thou wilt." Then he went to the disciples and found them asleep; and he said to Peter, "So the three of you
41 could not watch with me for a single hour? Watch and pray, all of you, that you may not slip into temptation.
42 The spirit is eager, but the flesh is weak." Again he went away for the second time, praying, "My Father, if this cup
43 cannot pass unless I drink it, thy will be done." And when he returned, he found them asleep again, for their eyes were
44 heavy. So he left them and went back for the third time,
45 praying in the same words as before. Then he went to the disciples and said to them, "Still asleep? still resting? The hour is near, the Son of man is betrayed into the hands of
46 sinful men. Come, rise, let us be going; here is my betrayer close at hand!" While he was still speaking, up came
Judas, one of the twelve, accompanied by a large mob with swords and cudgels, who had come from the high priests and
48 the elders of the people. Now his betrayer had given them a signal; he said, "Whoever I kiss, that is the man; seize him."

49 So he went up at once to Jesus; "Hail, rabbi!" he said, and
50 kissed him. Jesus said, "My man, do your errand." Then
51 they laid hands on Jesus and seized him. One of his com-
panions put out his hand, drew his sword, and struck the
52 servant of the high priest, cutting off his ear. Then Jesus
said to him, "Put your sword back into its place; all who
53 draw the sword shall die by the sword. What! do you think
I cannot appeal to my Father to furnish me at this moment
54 with over twelve legions of angels? Only, how could the
scriptures be fulfilled then—the scriptures that say this must
55 be so?" At that hour Jesus said to the crowds, "Have you
sallied out to arrest me like a robber, with swords and
cudgels? Day after day I sat in the temple teaching, and you
56 never seized me. However, this has all happened for the
fulfilment of the prophetic scriptures!"
57 Then all the disciples left him and fled; but those who had
seized Jesus took him away to the house of Caiaphas the
high priest, where the scribes and elders had gathered.
58 Peter followed him at a distance as far as the courtyard of
the high priest, and when he got inside he sat down beside
the attendants to see the end.
59 Now the high priests and the whole of the Sanhedrin
tried to secure false evidence against Jesus, in order to have
60 him put to death; but they could find none, although a
number of false witnesses came forward. However, two
61 men came forward at last and said, "This fellow declared,
'I can destroy the temple of God and build it in three days.'"
62 So the high priest rose and said to him, "Have you no reply
63 to make? What of this evidence against you?" Jesus said
nothing. Then the high priest addressed him, "I adjure
you by the living God, tell us if you are the Christ, the Son
64 of God!" Jesus said to him, "Even so! But I tell you, in
future you will all see *the Son of man seated at the right
hand of the Power, and coming on the clouds of heaven.*"
65 Then the high priest tore his dress and cried, "He has blas-
phemed! What more evidence do we want? Look, you have
66 heard his blasphemy for yourselves! What is your view?"
67 They replied, "He is doomed to death." Then they spat in
68 his face and buffeted him, some of them cuffing him and
crying, "Prophecy to us, you Christ! tell us who struck you!"
69 Now Peter was sitting outside in the courtyard. A maid-
servant came up and said to him, "You were with Jesus the
70 Galilean too." But he denied it before them all; "I don't
71 know what you mean," he said. When he went out to the
gateway, another maidservant noticed him and said to those
who were there, "This fellow was with Jesus the Nazarene."
72 Again he denied it; he swore, "I don't know the man."

73 After a little the bystanders came up and said to Peter, "To
 74 be sure, you are one of them too. Why, your accent betrays
 75 you!" At this he broke out cursing and swearing, "I don't
 know the man." At that moment a cock crowed. Then
 Peter remembered what Jesus had said, that 'before the
 cock crows, you will disown me three times?' And he went
 outside and wept bitterly.

27 When morning came, all the high priests and the
 elders of the people took counsel against Jesus, so as
 2 to have him put to death. After binding him, they led him
 off and handed him over to Pontius Pilate the governor.
 3 Then Judas his betrayer saw he was condemned, and re-
 pentened; he brought back the thirty silver pieces to the high
 4 priests and elders, saying, "I did wrong in betraying inno-
 cent blood." "What does that matter to us?" they said,
 5 "it is your affair, not ours!" Then he flung down the silver
 6 pieces in the temple and went off and hanged himself. The
 high priests took the money and said, "It would be wrong
 to put this into the treasury, for it is the price of blood."
 7 So, after consulting, they bought with it the Potter's Field,
 8 to serve as a burying-place for strangers. That is why the
 9 field is called to this day "The Field of Blood." Then the
 word spoken by the prophet Jeremiah was fulfilled: *and I*
took the thirty silver pieces, the price of him who had been
priced, whom they had priced and expelled from the sons of
 10 *Israel; and I gave them for the potter's field, as the Lord had*
bidden me.
 11 Now Jesus stood before the governor, and the governor
 asked him, "Are you the king of the Jews?" Jesus replied,
 12 "Certainly." But while he was being accused by the high
 13 priests and elders, he made no reply. Then Pilate said to
 him, "Do you not hear all their evidence against you?"
 14 But, to Pilate's great astonishment, he would not answer
 him a single word.
 15 At festival time the governor was in the habit of releasing
 16 any one prisoner whom the crowd chose. At that time they
 17 had a notorious prisoner called Jesus * Bar-Abbas; so, when
 they had gathered, Pilate said to them, "Who do you want
 released? Jesus Bar-Abbas or Jesus the so-called 'Christ'?"
 18 (He knew quite well that Jesus had been delivered up out
 19 of envy. Besides, when he was seated on the tribunal, his
 wife had sent to tell him, "Let that innocent man alone,
 for I have suffered greatly to-day in a dream about him.")

* Adding here and in the following verse 'Ἰησοῦν with the Sinaitic (and Palestinian) Syriac version, some good minuscules, and manuscripts known to Origen. The evidence is discussed in Professor Burkitt's *Evangelion da-Mepharreshe*, ii. 277 f.

20 But the high priests and elders persuaded the crowds to ask
21 Bar-Abbas and to have Jesus killed. The governor said to
22 them, "Which of the two do you want me to release for
23 you?" "Bar-Abbas," they said. Pilate said, "Then what
24 am I to do with Jesus the so-called 'Christ'?" They all
25 said, "Have him crucified!" "Why," said the governor,
26 "what has he done wrong?" But they shouted on, more
27 fiercely than ever, "Have him crucified!" Now when Pilate
28 saw that, instead of him doing any good, a riot was rising,
29 he took some water and washed his hands in presence of
30 the crowd, saying, "I am innocent of this good man's blood.
31 It is your affair!" To this all the people replied, "His blood
32 be on us and on our children!" Then he released Bar-Abbas
33 for them; Jesus he scourged and handed over to be crucified.
34 Then the soldiers of the governor took Jesus into the
35 praetorium and got all the regiment round him; they
36 stripped him and threw a scarlet mantle round him, plaited
37 a crown of thorns and set it on his head, put a stick in his
38 right hand, and knelt before him in mockery, crying, "Hail,
39 king of the Jews!" They spat on him, they took the stick
40 and struck him on the head, and after making fun of him
41 they stripped him of the mantle, put on his own clothes, and
42 took him off to be crucified. As they went out, they met a
43 Cyrenian called Simon, whom they forced to carry his cross.
44 When they came to a place called Golgotha (meaning the
45 place of a skull), *they gave him a drink of wine mixed with*
46 *bitters*; but when he tasted it, he would not drink it. Then
47 they crucified him, *distributed his clothes among them by*
48 *drawing lots*, and sat down there to keep watch over him.
49 They also put over his head his charge in writing,

THIS IS JESUS THE KING OF THE JEWS.

50 Two robbers were also crucified with him, one on the right
51 hand and one on the left. Those who passed by scoffed
52 at him, nodding at him in derision and crying, "You were
53 to destroy the temple and build it in three days! Save
54 yourself, if you are God's Son! Come down from the cross!"
55 So, too, the high priests made fun of him, with the scribes
56 and the elders of the people. "He saved others," they said,
57 "but he cannot save himself! He the 'King of Israel'! Let
58 him come down now from the cross; then we'll believe in
59 him! *His trust is in God? Let God deliver him now, if he*
60 *cares for him!* He said he was the Son of God!" The
61 robbers who were crucified with him also denounced him in
62 the same way.
63 Now from twelve o'clock to three o'clock darkness covered
64 all the land, and about three o'clock Jesus gave a loud cry,

“*Eli, eli, lema sabachthani*” (that is, My God, my God, why
 47 forsake me?). On hearing this, some of the bystanders said,
 48 “He is calling for Elijah.” One of them ran off at once and
 took a sponge, which he soaked in vinegar and put on the
 49 end of a stick, to give him a drink. But the others said,
 “Stop, let us see if Elijah does come to save him!” (Seizing
 a lance, another pricked his side, and out came water and
 50 blood.) Jesus again uttered a loud scream, and gave up his
 51 spirit. And the curtain of the temple was torn in two from
 52 top to bottom, the earth shook, the rocks were split, the
 tombs were opened, and a number of bodies of the saints
 53 who slept the sleep of death rose up—they left the tombs
 after his resurrection and entered the holy city and appeared
 to a number of people.

54 When the army-captain and his men, who were watching
 Jesus, saw the earthquake and all that happened, they were
 dreadfully afraid; they said, “This man was certainly a
 55 son of God!” There were also a number of women there,
 looking on from a distance, women who had followed Jesus
 56 from Galilee and waited on him, including Mary of Mag-
 dalala, Mary the mother of James and Joseph, and the mother
 of the sons of Zebedæus.

57 Now when evening came, a rich man from Arimathæa,
 58 called Joseph, who had become a disciple of Jesus, went to
 Pilate and asked him for the body of Jesus. Pilate then or-
 59 dered the body to be handed over to him. So Joseph took the
 60 body, wrapped it in clean linen, and put it in his new tomb,
 which he had cut in the rock; then, after rolling a large
 boulder to the opening of the tomb, he went away.

61 Mary of Magdala and the other Mary were there, sitting
 opposite the tomb.

62 Next day (that is, on the day after the Preparation) the
 high priests and Pharisees gathered round Pilate and said,
 63 “We remember, sir, that when this impostor was alive, he
 64 said, ‘I will rise after three days.’ Now then, give orders
 for the tomb to be kept secure till the third day, in case his
 disciples go and steal him and then tell the people, ‘He has
 risen from the dead.’ The end of the fraud will then be
 65 worse than the beginning of it.” Pilate said to them, “Take
 a guard of soldiers, go and make it as secure as you can.”
 66 So off they went and made the tomb secure by putting a seal
 on the boulder and setting the guard.

28 At the close of the sabbath, as the first day of the
 week was dawning, Mary of Magdala and the other
 2 Mary went to look at the tomb. But a great earthquake took
 place; an angel of the Lord came down from heaven, and
 3 went and rolled away the boulder and sat on it. His appear-

ance was like lightning, and his raiment white as snow.
4 For fear of him the sentries shook and became like dead
5 men; but the angel addressed the women, saying, "Have no
6 fear; I know you are looking for the crucified Jesus. He is
not here, he has risen, as he told you he would. See, here is
7 the place where the Lord lay. Now make haste, go to his
disciples, and tell them he has risen from the dead and that
'he precedes you to Galilee; you shall see him there.' That is
8 my message for you." Then they ran quickly from the tomb
in fear and great joy, to announce the news to his disciples.
9 And Jesus himself met them, saying, "Hail!" They went
up to him and caught hold of his feet and worshipped him;
10 then Jesus said to them, "Have no fear! Go and tell my
brothers to leave for Galilee; they shall see me there."
11 While they were on their way, some of the sentries went
into the city and reported all that had taken place to the
12 high priests, who, after meeting and conferring with the
elders, gave a considerable sum of money to the soldiers,
13 bidding them say that "his disciples came at night and stole
14 him when we were asleep." "If this comes to the ears of the
governor," they added, "we will satisfy him and see that you
15 have no trouble about the matter." So the soldiers took the
money and followed their instructions; and this story has
been disseminated among the Jews down to the present day.
16 Now the eleven disciples went to Galilee, to the hill where
17 Jesus had arranged to meet them. When they saw him,
18 they worshipped him, though some were in doubt. Then
Jesus came forward to them and said, "Full authority has
19 been given to me in heaven and on earth; go and make
disciples of all nations, baptize them in the name of the
20 Father and the Son and the holy Spirit, and teach them to
obey all the commands I have laid on you. And all the time
I will be with you, to the very end of the world."

THE GOSPEL ACCORDING TO

S. MARK

1 The beginning of the gospel of Jesus Christ the Son of God.

2 As it is written in the prophet Isaiah,
*Here I send my messenger before your face,
to prepare the way for you:*

3 *the voice of one who cries in the desert,
'Make the way ready for the Lord,
level the paths for him'—*

4 John appeared baptizing in the desert and preaching a baptism of repentance for the remission of sins; and the whole of Judæa and all the people of Jerusalem went out to him and got baptized by him in the Jordan river, confessing their sins. John was dressed in camel's hair, with a leather girdle round his loins, and he ate locusts and wild honey. **7** He announced,

"After me one who is mightier will come,
and I am not fit to stoop and untie the string of his sandals:

8 I have baptized you with water,
but he will baptize you with the holy Spirit."

9 Now it was in those days that Jesus arrived from Nazaret in Galilee and was baptized in the Jordan by John. And the moment he rose from the water, he saw the heavens cleft and the Spirit coming down upon him like a dove; then **11** said a voice from heaven,

"Thou art my Son, the Beloved,
in thee is my delight."

12 Then the Spirit drove him immediately into the desert, **13** and in the desert he remained for forty days, while Satan tempted him; he was in the company of wild beasts, but angels ministered to him.

14 After John had been arrested, Jesus went to Galilee preaching the gospel of God; he said, "The time has now come, God's reign is near: repent and believe the gospel."

16 Now, as he passed along the sea of Galilee, he saw Simon and Simon's brother Andrew netting fish in the sea—for **17** they were fishermen; so Jesus said to them, "Come, follow **18** me and I will make you fish for men." At once they dropped **19** their nets and went after him. Going on a little further he

saw James the son of Zebedæus and his brother John; they
20 too were in their boat, mending their nets; he called them
at once, and they left their father Zebedæus in the boat with
the crew, and went to follow him.

21 They then entered Capharnahum. As soon as the sabbath
22 came, he began to teach in the synagogue; and people were
astounded at his teaching, for he taught them like an au-
23 thority, not like the scribes. There, in their synagogue,
24 was a man with an unclean spirit, who at once shrieked
out, "Jesus of Nazaret, what business have you with us?
Have you come to destroy us? We know who you are, you
25 are God's holy One!" But Jesus checked it; "Be quiet," he
26 said, "come out of him." And after convulsing him the
27 unclean spirit did come out of him, with a loud cry. They
were all so amazed that they discussed it together, saying,
"Whatever is this?" "It's new teaching with authority be-
hind it!" "He orders even unclean spirits!" "Yes, and they
28 obey him!" So his fame at once spread in all directions
through the whole of the surrounding country of Galilee.

29 On leaving the synagogue they went straight to the house
of Simon and Andrew, accompanied by James and John.
30 Simon's mother-in-law was in bed with fever, so they told
31 him at once about her; he went up to her and taking her
hand made her rise; the fever left her at once, and she
32 ministered to them. When evening came, when the sun
set, they brought him all who were ill or possessed by dæmons
33 —indeed the whole town was gathered at the door—and he
34 cured many who were ill with various diseases, and cast out
many dæmons; but as the dæmons knew him, he would not
let them say anything.

35 In the early morning, long before daylight, he got up and
36 went away out to a lonely spot. He was praying there when
37 Simon and his companions hunted him out and discovered
38 him; they told him, "Everybody is looking for you," but he
said to them, "Let us go somewhere else, to the adjoining
country-towns, so that I may preach there as well; that is
39 why I came out here." And he went preaching in their
synagogues throughout the whole of Galilee, casting out
dæmons.

40 A leper came to him, beseeching him on bended knee,
41 saying, "If you only choose, you can cleanse me"; so he
stretched his hand out in pity and touched him saying, "I
42 do choose, be cleansed." As he spoke, the leprosy at once
43 left the man, and he was cleansed. Then he sent him off
44 at once, with the stern charge, "See, you are not to say a
word to anybody; away and show yourself to the priest, and
offer what Moses prescribed for your cleansing, to notify

45 men." But he went off and proceeded to proclaim it aloud and spread news of the affair both far and wide. The result was that Jesus could no longer enter any town openly; he stayed outside in lonely places, and people came to him from every quarter.

2 When he entered Capharnahum again, after some days,
2 it was reported that he was at home, and a large number
3 at once gathered, till there was no more room for them, not
3 even at the door. He was speaking the word to them, when
4 a paralytic was brought to him; four men carried him, and
as they could not get near Jesus on account of the crowd,
they tore up the roof under which he stood, and through the
opening they lowered the pallet on which the paralytic lay.
5 When Jesus saw their faith, he said to the paralytic, "My
6 son, your sins are forgiven." Now there were some scribes
7 sitting there who argued in their hearts, "What does the
man mean by talking like this? It is blasphemy! Who can
8 forgive sins, who but God alone?" Conscious at once that
they were arguing to themselves in this way, Jesus asked
9 them, "Why do you argue thus in your hearts? Which is
the easier thing, to tell the paralytic, 'Your sins are forgiven,'
10 or to tell him, 'Rise, lift your pallet, and go'? But to let you
see that the Son of man has power on earth to forgive sins"
11—he said to the paralytic, "Rise, I tell you, lift your pallet,
12 and go home." And he rose, lifted his pallet at once, and
went off before them all; at this they were all amazed and
they glorified God saying, "We never saw the like of it!"

13 Then he went out again by the seaside, and all the crowd
14 came to him and he taught them. As he passed along, he
saw Levi the son of Alphæus sitting at the tax-office; he
said to him, "Follow me," and he rose and followed him.
15 Now Levi was at table in his own house, and he had many
taxgatherers and sinners as guests along with Jesus and his
disciples—for there were many of them among his followers.
16 So when some scribes of the Pharisees saw that he was eat-
ing with sinners and taxgatherers, they said to his disciples,
"Why does he eat and drink with taxgatherers and sinners?"
17 On hearing this, Jesus said to them,

"Those who are strong have no need of a doctor, but those
who are ill:

I have not come to call just men but sinners."

18 As the disciples of John and of the Pharisees were ob-
serving a fast, people came and asked him, "Why do John's
disciples and the disciples of the Pharisees fast, and your
19 disciples do not fast?" Jesus said to them,

"Can friends at a wedding fast, while the bridegroom is
beside them?

As long as they have the bridegroom beside them they cannot fast.

20 A time will come when the bridegroom is taken from them; then they will fast, on that day.

21 No one stitches a piece of undressed cloth on an old coat, otherwise the patch breaks away, the new from the old, and the tear is made worse:

22 no one pours fresh wine into old wineskins, otherwise the wine will burst the wineskins, and both wine and wineskins are ruined." *

23 Now it happened that he was passing through the corn-fields on the sabbath, and as the disciples made their way

24 through, they began to pull the ears of corn. The Pharisees said to him, "Look at what they are doing on the sabbath!

25 That is not allowed." He said to them, "Have you never read what David did when he was in need and hungry, he

26 and his men? He went into the house of God (Abiathar was high priest then) and ate *the loaves of the Presence*,

27 which no one except the priests is allowed to eat, and also shared them with his followers." And he said to them,

"The sabbath was made for man, not man for the sabbath: 28 so that the Son of man is Lord even over the sabbath."

3 He next entered the synagogue. Now a man was there

2 whose hand was withered, and they watched to see if he would heal him on the sabbath, so as to get a charge against

3 him. He said to the man with the withered hand, "Rise 4 and come forward"; then he asked them, "Is it right to help

or to hurt on the sabbath, to save life or to kill?" They 5 were silent. Then glancing round him in anger and vexation

at their obstinacy, he told the man, "Stretch out your hand." He stretched it out, and his hand was quite restored.

6 On this the Pharisees withdrew and at once joined the Herodians in a plot against him, to destroy him.

7 Jesus retired with his disciples to the sea, and a large number of people from Galilee followed him; also a large

8 number came to him from Judæa, Jerusalem, Idumæa, the other side of the Jordan, and the neighbourhood of Tyre

9 and Sidon, as they had heard of his doings. So he told his disciples to have a small boat ready; it was to prevent him

10 being crushed by the crowd, for he healed so many that all who had complaints were pressing on him to get a touch

11 of him. And when unclean spirits saw him, they fell down 12 before him, screaming, "You are the Son of God!" But

he charged them strictly and severely not to make him known.

* Omitting ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς, a harmonistic addition from the parallel passage in Luke v. 38 and Matthew ix. 17.

13 Then he went up the hillside and summoned the men
 14 he wanted, and they went to him. He appointed twelve
 15 to be with him, also that he might despatch them to preach,
 16 with the power of casting out dæmons; there was Simon,
 17 whom he surnamed Peter, James the son of Zebedæus and
 18 John the brother of James (he surnamed them Boanerges,
 19 or "Sons of thunder"), Andrew, Philip, Bartholomew, Mat-
 20 thew, Thomas, James the son of Alphæus, Thaddæus, Simon
 21 the zealot, and Judas Iscariot, who betrayed him.

20 Then they went indoors, but the crowd gathered again,
 21 so that it was impossible even to have a meal. And when
 22 his family heard this, they set out to get hold of him, for
 23 men were saying, "He is out of his mind." But the scribes
 24 who had come down from Jerusalem said, "He has Beelze-
 25 bul," and "It is by the prince of dæmons that he casts out
 26 dæmons." So he called them and said to them by way of
 27 parable, "How can Satan cast out Satan?"

24 If a realm is divided against itself,
 25 that realm cannot stand:

25 if a household is divided against itself,
 26 that household cannot stand:

26 and if Satan has risen against himself and is divided,
 27 he cannot stand, he comes to an end.

27 No one can enter the strong man's house and plunder his
 28 goods, unless first of all he binds the strong man; then he
 29 can plunder his house. I tell you truly,

the sons of men shall be forgiven all their sins,
 and all the blasphemies they may utter,

29 but whoever blasphemes against the holy Spirit, he
 never is forgiven,

he is guilty of an eternal sin."

30 (This was because they said, "He has an unclean spirit.")
 31 Then came his brothers and his mother, and standing out-
 32 side they sent to call him; there was a crowd sitting round
 33 him, and he was told, "Here are your mother and brothers
 34 and sisters wanting you outside." He replied, "Who are my
 35 mother and my brothers?" And glancing at those who were
 sitting round him in a circle he said, "There are my mother
 and my brothers! Whoever does the will of God, that is my
 brother and sister and mother."

4 Once more he proceeded to teach by the seaside; a
 crowd gathered round him greater than ever, so he en-
 tered a boat on the sea and sat down, while all the crowd
 2 stayed on shore. He gave them many lessons in parables, and
 3 said to them in the course of his teaching: "Listen, a sower
 4 went out to sow, and as he sowed it chanced that some seed
 5 fell on the road, and the birds came and ate it up; some other

- seed fell on stony soil, where it had not much earth, and it
6 shot up at once because it had no depth of earth, but when
the sun rose it was scorched and withered away, because it
7 had no root; some other seed fell among thorns, and the
8 thorns sprang up and choked it, so it bore no crop; some
other seed fell on good soil to bear a crop that sprang up and
grew, yielding at the rate of thirty, sixty, and a hundredfold.”
9 He added, “Anyone who has ears to hear, let him listen to
this.”
- 10 When he was by himself, his adherents and the twelve
11 asked him about the parable, and he said to them: “The
open secret of the Realm of God is granted to you, but these
outsiders get everything by way of parables, so that
12 *for all their seeing they may not perceive,*
and for all their hearing they may not understand,
lest they turn and be forgiven.”
- 13 And he said to them, “You do not understand this parable?
14 Then how are you to understand the other parables? The
15 sower sows the word. As for those ‘on the road,’ when the
seed is sown there—as soon as they hear it, Satan at once
16 comes and carries off the word sown within them. Simi-
larly, those who are sown ‘on stony soil’ are the people who
17 on hearing the word accept it * with enthusiasm; but they
have no root in themselves, they do not last; the next thing
is, when the word brings trouble or persecution, they are at
18 once repelled. Another set are those who are sown ‘among
19 thorns’; they listen to the word, but the worries of the world
and the delight of being rich and all the other passions come
20 in to choke the word; so it proves unfruitful. As for those
who were sown ‘on good soil,’ these are the people who listen
to the word and take it in, bearing fruit at the rate of thirty,
sixty, and a hundredfold.”
- 21 He also said to them,
“Is a lamp brought to be placed under a bowl or a bed?
Is it not to be placed upon the stand?
22 Nothing is hidden except to be disclosed,
nothing concealed except to be revealed.
23 If anyone has an ear to hear, let him listen to this.” Also
24 he said to them, “Take care what you hear; the measure you
deal out to others will be dealt out to yourselves, and you
will receive extra.
- 25 For he who has, to him shall more be given;
while as for him who has not, from him shall be taken
even what he has.”
- 26 He said, “It is with the Realm of God as when a man

* Omitting εὐθὺς. The tendency was to add Mark's εὐθὺς rather than omit it, especially when it occurred as here in the Matthew-parallel (xiii. 20).

27 has sown seed on earth; he sleeps at night and rises by day,
and the seed sprouts and shoots up—he knows not how.
28 (For the earth bears crops by itself, the blade first, the ear
29 of corn next, and then the grain full in the ear.) But when-
ever the crop is ready, he has the sickle put in at once as
30 harvest has come.” He said also,

“To what can we compare the Realm of God?
how are we to put it in a parable?

31 It is like a grain of mustard-seed—less than any seed on
32 earth, when it is sown on earth; but once sown it springs
up to be larger than any plant, throwing out such big
33 branches that *wild birds can roost under its shadow*.” In
many a parable like this he spoke the word to them, so far
34 as they could listen to it; he never spoke to them except by
way of parable, but in private he explained everything to his
own disciples.

35 That same day, when evening came, he said to them,
36 “Let us cross to the other side”; so, leaving the crowd, they
took him (just as he was) in the boat, accompanied by some
37 other boats. But a heavy squall of wind came on, and the
38 waves splashed into the boat, so that the boat filled. He
was sleeping on the cushion in the stern; so they woke him
up, saying, “Teacher, are we to drown, for all you care?”
39 And he woke up, checked the wind, and told the sea, “Peace,
40 be quiet.” The wind fell and there was a great calm. Then
he said to them, “Why are you afraid like this? Have you
41 no faith yet?” But they were overawed and said to each
other, “Whatever can he be, when the very wind and sea
obey him?”

5 Then they reached the opposite side of the sea, the
2 country of the Gerasenes. And as soon as he stepped out
of the boat, a man from the tombs came to meet him, a man
3 with an unclean spirit who dwelt among the tombs; by this
4 time no one could bind him, not even with a chain, for he
had often been bound with fetters and chains and had
snapped the chains and broken the fetters—nobody could
5 tame him. All night and day among the tombs and the hills
6 he shrieked and gashed himself with stones. On catching
7 sight of Jesus from afar, he ran and knelt before him, shriek-
ing aloud, “Jesus, son of God most High, what business have
you with me? By God, I adjure you, do not torture me.”
8 (For he had said, “Come out of the man, you unclean spirit.”)
9 Jesus asked him, “What is your name?” “Legion,” he said,
10 “there is a host of us.” And they begged him earnestly not
11 to send them out of the country. Now a large drove of
12 swine was grazing there on the hillside; so the spirits begged
him, “Send us into the swine, that we may enter them.”

13 And Jesus gave them leave. Then out came the unclean spirits and entered the swine, and the drove rushed down the steep slope into the sea (there were about two thousand of them), and in the sea they were drowned. The herdsmen fled and reported it to the town and the hamlets. So the people came to see what had happened, and when they reached Jesus they saw the lunatic sitting down, clothed and in his sober senses—the man who had been possessed by 16 ‘Legion.’ That frightened them. And those who had seen it, related to them what had happened to the lunatic and the swine. Then they began begging Jesus to leave their district. 18 As he was stepping into the boat, the lunatic begged that he might accompany him; but he said, “Go home to your own people, and report to them all the Lord has done for you, and 20 how he took pity on you.” So he went off and began to proclaim throughout Decapolis all that Jesus had done for him; it made everyone astonished.

21 Now when Jesus had crossed back in the boat to the other side, a large crowd gathered round him; so he remained 22 beside the sea. A president of the synagogue, called Jairus, came up, and on catching sight of him fell at his feet with earnest entreaties. “My little girl is dying,” he said, “do 23 come and lay your hands on her, that she may recover and live.” So Jesus went away with him. Now a large 25 crowd followed him; they pressed round him. And there was a woman who had a hemorrhage for twelve years 26 —she had suffered much under a number of doctors, and had spent all her means, but was none the better; in fact 27 she was rather worse. Hearing about Jesus, she got behind him in the crowd, and touched his robe; “if I can touch 28 even his clothes,” she said to herself, “I will recover.” And at once the hemorrhage stopped; she felt in her body that 30 she was cured of her complaint. Jesus was at once conscious that some healing virtue had passed from him, so he turned round in the crowd and asked, “Who touched my clothes?” 31 His disciples said to him, “You see the crowd are pressing round you, and yet you ask, ‘Who touched me?’ ” But he 32 kept looking round to see who had done it, and the woman, knowing what had happened to her, came forward in fear and trembling and fell down before him, telling him all the 34 truth. “Daughter,” he said to her, “your faith has made you well; go in peace and be free from your complaint.” He was 35 still speaking when a message came from the house of the synagogue-president, “Your daughter is dead. Why trouble the teacher to come any further?” Instantly Jesus ignored the remark and told the president, “Have no fear, only believe.” 37 He would not allow any to accompany him, ex-

38 cept Peter and James and John the brother of James. So
 they reached the president's house, where he saw a tumult
 39 of people wailing and making shrill lament; and on entering
 he asked them, "Why make a noise and wail? The child is
 40 not dead but asleep." They laughed at him. However, he
 put them all outside and taking the father and mother of
 the child as well as his companions he went in to where the
 41 child was lying; then he took the child's hand and said to
 her, "Talitha koum"—which may be translated, "Little girl,
 42 rise, I tell you." The girl got up at once and began to walk
 (she was twelve years old); and at once they were lost in
 43 utter amazement. But he strictly forbade them to let any-
 one know about it, and told them to give her something
 to eat.

6 Leaving there, he went to his native place, followed by
 2 his disciples. When the sabbath came, he began to teach
 in the synagogue, and the large audience was astounded.
 "Where did he get all this?" they said. "What is the mean-
 ing of this wisdom he is endowed with? And these miracles,
 3 too, that his hands perform! Is this not the joiner, the son
 of Mary and the brother of James and Joses and Judas and
 Simon? Are not his sisters settled here among us?" So
 4 they were repelled by him. Then Jesus said to them, "A
 prophet never goes without honour except in his native place
 5 and among his kinsfolk and in his home." There he could
 not do any miracle, beyond laying his hands on a few sick
 6 people and curing them. He was astonished at their lack of
 faith.

7 Then he made a tour round the villages, teaching. And
 summoning the twelve he proceeded to send them out two
 8 by two; he gave them power over the unclean spirits, and
 ordered them to take nothing but a stick for the journey,
 9 no bread, no wallet, no coppers in their girdle; they were to
 10 wear sandals, but not to put on two shirts, he said. Also,
 he told them, "Wherever you enter a house, stay there till
 11 you leave the place. And if any place will not receive you
 and the people will not listen to you, shake off the very dust
 under your feet when you leave, as a warning to them."
 12 So they went out and preached repentance; also they cast
 13 out a number of dæmons, and cured a number of sick people
 by anointing them with oil.

14 Now this came to the hearing of king Herod, for the name
 of Jesus had become well known; people said,* "John the
 Baptizer has risen from the dead, that is why miraculous
 15 powers are working through him"; others said, "It is Elijah,"
 others again, "It is a prophet, like one of the old prophets."

* Reading ἐλεγον with B D and the Old Latin.

16 But when Herod heard of it, he said, "John has risen, the
17 John I beheaded!" (For this Herod had sent and arrested
18 John and bound him in prison, on account of his marriage
19 to Herodias the wife of his brother Philip; John had told
20 Herod, "You have no right to your brother's wife." Herodias
21 had a grudge against him; she wanted him killed, but she
22 could not manage it, for Herod stood in awe of John, know-
23 ing he was a just and holy man; so he protected John—he
24 was greatly exercised when he listened to him, still he liked
25 to listen to him. Then came a holiday, when Herod held
26 a feast on his birthday for his chief officials and generals
27 and the notables of Galilee. The daughter of Herodias came
28 in and danced to them, and Herod and his guests were so
29 delighted that the king said to the girl, "Ask anything you
30 like and I will give you it." He swore to her, "I will give you
31 whatever you want, were it the half of my realm!" So she
32 went out and said to her mother, "What am I to ask?"
33 "John the Baptizer's head," she answered. Then she hur-
34 ried in at once and asked the king, saying, "I want you to
35 give me this very moment John the Baptist's head on a dish."
36 The king was very vexed, but for the sake of his oaths and
37 his guests he did not care to disappoint her; so the king at
38 once sent one of the guard with orders to bring his head.
39 The man went and beheaded him in the prison, brought
40 his head on a dish, and gave it to the girl; and the girl
41 gave it to her mother. When his disciples heard of it, they
42 went and fetched his body and laid it in a tomb.)
43 Now the apostles gathered to meet Jesus, and reported to
44 him all they had done and taught. He said to them, "Come
45 away by yourselves to some lonely spot and get a little rest"
46 (for there were many people coming and going, and they
47 could get no time even to eat). So they went away privately
48 in the boat to a lonely spot. However, a number of people
49 who saw them start and recognized them, got to the place
50 before them, by hurrying there on foot from all the towns.
51 So when Jesus disembarked, he saw a large crowd, and out
52 of pity for them, as they were like sheep without a shepherd,
53 he proceeded to teach them at length. Then, as the day
54 was far gone, his disciples came to him, saying, "It is a desert
55 place and the day is now far gone; send them off to the
56 farms and villages around, to buy some food for themselves."
57 He replied, "Give them some food, yourselves." They said,
58 "Are we to go and buy ten pounds' worth of food and give
59 them that to eat?" He said, "How many loaves have you
60 got? Go and see." When they found out, they told him,
61 "Five, and two fish." Then he gave orders that they were
62 to make all the people lie down in parties on the green grass;

40 so they arranged themselves in groups of a hundred and of
 41 fifty; and he took the five loaves and the two fish, and
 looking up to heaven he blessed them, broke the loaves in
 pieces, which he handed to the disciples to set before them,
 42 and divided the two fish among them all. They all ate and
 43 had enough; besides, the fragments of bread and of fish
 44 which were picked up filled twelve baskets. (The number
 of men who ate the loaves was five thousand.)

45 Then he made the disciples at once embark in the boat
 and cross before him towards Bethsaida, while he dismissed
 46 the crowd; after saying good-bye to them, he went up the
 47 hill to pray. Now when evening came, the boat was far
 out in the middle of the sea, and he was on the land alone;
 48 but when he saw them buffeted as they rowed (for the wind
 was against them), he went to them about the fourth watch
 of the night, walking on the sea. He would have passed
 49 them by, but when they saw him walking on the sea they
 50 thought it was a ghost and shrieked aloud—for they all saw
 him and were terrified. Then he spoke to them at once;
 51 "Courage," he said, "it is I, have no fear." And he got into
 the boat beside them, and the wind dropped. They were
 52 utterly astounded, for they had not understood the lesson
 of the loaves; their minds were dull.

53 On crossing over, they came to land at Gennesaret and
 54 moored to the shore. And when they had disembarked, the
 55 people at once recognized Jesus; they hurried round all the
 district and proceeded to carry the sick on their pallets,
 56 wherever they heard that he was; whatever village or town
 or hamlet he went to, they would lay their invalids in the
 marketplace, begging him to let them touch even the tassel
 of his robe—and all who touched him recovered.

7 Now the Pharisees gathered to meet him, with some
 2 scribes who had come from Jerusalem. They noticed
 that some of his disciples ate their food with 'common' (that
 3 is, unwashed) hands. (The Pharisees and all the Jews
 decline to eat, till they wash their hands up to the elbow, in
 4 obedience to the tradition of the elders; they decline to eat
 what comes from the market, till they have washed it; and
 they have to keep a number of other traditions about washing
 5 cups and jugs and basins and beds.) Then the Pharisees
 and scribes put this question to him, "Why do your disciples
 not follow the tradition of the elders? Why do they take
 6 their food with 'common' hands?" He said to them, "Yes,
 it was about you hypocrites indeed that Isaiah prophesied!
 —as it is written,

*This people honours me with their lips,
 but their heart is far away from me:*

7 *vain is their worship of me,
for the doctrines they teach are but human precepts.*

8 You drop what God commands and hold to human tradi-
9 tion.* Yes, forsooth," he added, "you set aside what God
10 commands, so as to maintain your own tradition! Thus,
Moses said, *Honour your father and mother*, and *He who*
11 *curses his father or mother is to suffer death*. But you say
that if a man tells his father or mother, 'This money might
have been at your service, but it is Korban' (that is, dedi-
12 cated to God), he is exempt, so you hold, from doing any-
13 thing for his father or mother. That is repealing the word
of God in the interests of the tradition which you keep up.
14 And you do many things like that." Then he recalled
the crowd to him and said to them, "Listen to me, all of you,
and understand this:—

15 nothing outside a man can defile him by entering him;
it is what comes from him that defiles him.

16 If anyone has ears to hear, let him listen to this."

17 Now when he went indoors, away from the crowd, his
disciples asked him the meaning of this parabolic saying.
18 He said to them, "So you do not understand, either? Do
you not see how nothing outside a man can defile him by
19 entering him? It does not enter his heart but his belly, and
passes from that into the drain" (thus he pronounced all
20 food clean). "No," he said, "it is what comes from a man,
21 that is what defiles him. From within, from the heart of
22 man, the designs of evil come: sexual vice, stealing, murder,
adultery, lust, malice, deceit, sensuality, envying, slander,
23 arrogance, recklessness, all these evils issue from within, and
they defile a man."

24 Leaving there, he went away to the territory of Tyre and
Sidon. He entered a house, and wanted no one to know of
25 it, but he could not escape notice; a woman heard of him,
whose daughter had an unclean spirit, and she came in and
26 fell at his feet (the woman was a pagan, of Syrophœnician
birth), begging him to cast the dæmon out of her daughter.
27 He said to her, "Let the children be satisfied first of all; it
is not fair to take the children's bread and throw it to the
28 dogs." She answered him, "No, sir, but under the table the
29 dogs do pick up the children's crumbs." He said to her,
"Well go your way; the dæmon has left your daughter, since
30 you have said that." So she went home and found the child
lying in bed, with the dæmon gone from her.

31 He left the territory of Tyre again and passed through
Sidon to the sea of Galilee, crossing the territory of Decap-

* Omitting βαπτισμούς ξεστών καὶ ποτηρίων καὶ ἄλλα παρόμοια τοιαῦτα
πολλὰ ποιεῖτε.

32 olis. And a deaf man who stammered was brought to him,
33 with the request that he would lay his hand on him. So,
taking him aside from the crowd by himself, he put his
fingers into the man's ears, touched his tongue with saliva,
34 and looking up to heaven with a deep sigh he said to him,
35 "Ephphatha" (which means, Open!). Then his ears were
at once opened and his tongue freed from its fetter—he
36 began to speak correctly. Jesus forbade them to tell anyone
about it, but the more he forbade them the more eagerly
37 they made it public; they were astounded in the extreme,
saying, "How splendidly he has done it all! He actually
makes the deaf hear and the dumb speak!"

8 In those days, when a large crowd had again gathered
and when they had nothing to eat, he called his disciples
2 and said to them, "I am sorry for the crowd; they have been
three days with me now, and they have nothing to eat.
3 If I send them home without food, they will faint on the
4 road. Besides, some of them have come a long way." His
disciples replied, "Where can one get loaves to satisfy them
5 in a desert spot like this?" He asked them, "How many
6 loaves have you got?" They said, "Seven." So he ordered
the crowd to recline on the ground, and taking the seven
loaves he gave thanks, broke them, and gave them to his
disciples to serve out. They served them out to the crowd,
7 and as they also had a few small fish, he blessed them too,
8 and told the disciples to serve them out as well. So the
people ate and were satisfied, and they picked up seven
9 baskets of fragments which were left over. (There were
about four thousand of them.) Then he sent them away,
10 embarked at once in the boat with his disciples, and went
to the district of Dalmanutha.

11 Now the Pharisees came out and started to argue with
him, asking him for a Sign from heaven, by way of tempting
12 him. But he sighed in spirit and said,

"Why does this generation demand a Sign?

I tell you truly, no Sign shall be given this generation."

13 Then he left them, embarked again, and went away to the
opposite side.

14 They had forgotten to bring any bread, and had only one
15 loaf with them in the boat. So he cautioned them, "See
and beware of the leaven of the Pharisees and the leaven of
16 Herod." "Leaven?" they argued to themselves, "we have
17 no bread at all!" He noted this, and said to them, "Why
do you argue you have no bread? Do you not see, do you
not understand, even yet? Are you still dull of heart?

18 You have eyes, do you not see?

you have ears, do you not hear?

19 Do you not remember how many basketfuls of fragments
you picked up, when I broke the five loaves for the five
20 thousand?" They said, "Twelve." "And how many basket-
fuls of fragments did you pick up, when I broke the seven
21 loaves for the four thousand?" They said, "Seven." "Do
you not understand now?" he said.

22 Then they reached Bethsaida. A blind man was brought
23 to him, with the request that he would touch him. So he
took the blind man by the hand and led him outside the
village; then, after spitting on his eyes, he laid his hands
24 on him and asked him, "Do you see anything?" He began
to see, and said, "I can make out people, for I see them as
25 large as trees moving." At this he laid his hands once more
on his eyes, and the man stared in front of him; he was
26 quite restored, he saw everything distinctly. And Jesus
sent him home, saying, "Do not even go into the village."

27 Then Jesus and his disciples set off for the villages of
Cæsarea Philippi. On the road he inquired of his disciples,
28 "Who do people say I am?" "John the Baptist," they told
him, "though some say Elijah, and others say you are one
29 of the prophets." So he inquired of them, "And who do you
30 say I am?" Peter replied, "You are the Christ." Then he
31 forbade them to tell anyone about him. And he proceeded
to teach them that the Son of man had to endure great
suffering, to be rejected by the elders and the high priests
and the scribes, to be killed, and after three days to rise
32 again; he spoke of this quite freely. Peter took him and
33 began to reprove him for it, but he turned on him and no-
ticing his disciples reprovèd Peter, telling him, "Get behind
34 me, you Satan! Your outlook is not God's but man's." Then
he called the whole company to him with his disciples, tell-
ing them, "If anyone wishes to follow me, let him deny him-
self, take up his cross, and so follow me;

35 for whoever wants to save his life will lose it,
and whoever loses his life for my sake and the gospel's
will save it.

36 What profit is it for a man to gain the whole world and to
37 forfeit his soul? What could a man offer as an equivalent
for his soul?

38 Whoever is ashamed of me and my words in this disloyal
and sinful generation, the Son of man will be ashamed of
him when he comes in the glory of his Father with the
9 holy angels. I tell you truly," he said to them, "there
are some of those standing here who will not taste death
till they see the coming of God's Reign with power."

2 Six days afterwards Jesus took Peter, James and John,
and led them up a high hill by themselves alone; in their

3 presence he was transfigured, and his clothes glistened white,
vivid white, such as no fuller on earth could bleach them.
4 And Elijah along with Moses appeared to them, and con-
5 versed with Jesus. So Peter addressed Jesus, saying, "Rabbi,
it is a good thing we are here; let us put up three tents, one
6 for you, one for Moses, and one for Elijah" (for he did not
7 know what to say, they were so terrified). Then a cloud
came overshadowing them, and from the cloud a voice said,
8 "This is my Son, the Beloved, listen to him." Suddenly
looking round they saw no one there except Jesus, all alone
beside them.

9 As they went down the hill, he forbade them to tell anyone
what they had seen, till such time as the Son of man rose
10 from the dead. This order they obeyed, debating with them-
11 selves what 'rising from the dead' meant. So they put this
question to him, "Why do the Pharisees and scribes say that
12 Elijah has to come first?" He said to them, "Elijah does
come first, to restore all things; but what is written about
the Son of man as well? This, that he is to endure great
13 suffering and be rejected. As for Elijah, I tell you he has
come already, and they have done to him whatever they
liked—as it is written of him."

14 On reaching the disciples, they saw a large crowd round
15 them, and some scribes arguing with them. On seeing him
16 the whole crowd was thunderstruck and ran to greet him.
17 Jesus asked them, "What are you discussing with them?" A
man from the crowd answered him, "Teacher, I brought my
18 son to you; he has a dumb spirit, and whenever it seizes him
it throws him down, he foams at the mouth, grinds his teeth,
and turns rigid; I told your disciples to cast it out, but they
19 could not." He answered them, "O faithless generation, how
long must I still be with you? how long have I to bear with
20 you? Bring him to me." So they brought the boy to him,
and when the spirit saw Jesus it at once convulsed the boy;
he fell on the ground and rolled about, foaming at the mouth.
21 Jesus asked his father, "How long has he been like this?"
22 "From childhood," he said; "it has thrown him into fire and
water many a time, to destroy him. If you can do anything,
23 do help us, do have pity on us." Jesus said to him, "'If you
24 can!' Anything can be done for one who believes." At once
the father of the boy cried out, "I do believe; help my un-
25 belief." Now as Jesus saw that a crowd was rapidly gather-
ing, he checked the unclean spirit. "Deaf and dumb spirit,"
he said, "leave him, I command you, and never enter him
26 again!" And it did come out, after shrieking aloud and
convulsing him violently. The child turned like a corpse,
27 so that most people said, "he is dead"; but, taking his hand,

28 Jesus raised him and he got up. When he went indoors, his
disciples asked him in private, "Why could we not cast it
29 out?" He said to them, "Nothing can make this kind come
out but prayer and fasting."

30 Leaving there, they passed through Galilee. He did not
31 want anyone to know of their journey, for he was teaching
his disciples, telling them that the Son of man would be
betrayed into the hands of men, that they would kill him,
and that when he was killed he would rise again after three
32 days. But they did not understand what he said, and they
were afraid to ask him what he meant.

33 Then they reached Capharnahum. And when he was
indoors, he asked them, "What were you arguing about on
34 the road?" They said nothing, for on the road they had
35 been disputing about which of them was the greatest. So
he sat down and called the twelve. "If anyone wants to be
first," he told them, "he must be last of all and the servant
36 of all." Then he took a little child, set it among them, and
putting his arms round it said to them,

37 "Whoever receives one of these little ones in my name
receives me,
and whoever receives me receives not me but him who
sent me."

38 John said to him, "Teacher, we saw a man casting out
dæmons in your name; but he does not follow us, and so we
39 stopped him." Jesus said, "Do not stop him; no one who
performs any miracle in my name will be ready to speak evil
40 of me. He who is not against us is for us.

41 Whoever gives you a cup of water, because you belong to
Christ, I tell you truly, he shall not miss his reward.

42 And whoever is a hindrance to one of these little ones
who believe, it were better for him to have a great millstone
hung round his neck and be thrown into the sea.

43 If your hand is a hindrance to you, cut it off:
better be maimed and get into Life,
than keep your two hands and go to Gehenna, to the
fire that is never quenched.

45 If your foot is a hindrance to you, cut it off:
better get into Life a cripple,
than keep your two feet and be thrown into Gehenna.

47 If your eye is a hindrance to you, tear it out:
better get into God's Realm with one eye,
than keep your two eyes and be thrown into Gehenna,
48 where *their worm never dies and the fire is never put
out.*

49 Everyone has to be consecrated * by the fire of the discipline.

50 Salt is excellent:

but if salt is tasteless, how are you to restore its flavour?
Let there be 'salt between you';
be at peace with one another."

10 Then he left and went to the territory of Judæa over the Jordan. Crowds gathered to him again, and again he taught them as usual. Some Pharisees came up and asked him if a man was allowed to divorce his wife. This was to tempt him. So he replied, "What did Moses lay down for you?" They said, "Moses permitted a man *to divorce her by writing out a separation-notice.*" Jesus said to them, "He wrote you that command on account of the hardness of your hearts. But from the beginning, when God created the world,

Male and female, He created them:

7 *hence a man shall leave his father and mother,*
8 *and the pair shall be one flesh.*

9 So they are no longer two but one flesh. What God has joined, then, man must not separate." Indoors, the disciples again asked him about this, and he said to them, "Whoever divorces his wife and marries another woman is an adulterer to the former, and she is an adulteress if she divorces her husband and marries another man."

13 Now people brought children for him to touch them, and the disciples checked them; but Jesus was indignant when he saw this, and he said to them, "Let the children come to me, do not stop them: the Realm of God belongs to such as these. I tell you truly, whoever will not submit to the Reign of God like a child, will never get into it at all." Then he put his arms round them, laid his hands on them and blessed them.

17 As he went out on the road, a man ran up and knelt down before him. "Good teacher," he asked, "what must I do to inherit life eternal?" Jesus said to him, "Why call me 'good'? No one is good, no one but God. You know the commands: *do not kill, do not commit adultery, do not steal, do not bear false witness, do not defraud, honour your father and mother.*" "Teacher," he said, "I have observed all these commands from my youth." Jesus looked at him and loved him. "There is one thing you want," he said; "go and sell all you have; give the money to the poor and you will have

* The Greek word ἀλισθῆσεται literally means 'salted,' the metaphor being taken from the custom of using salt in sacrifices (cp. e.g. Levit. ii. 13; Josephus, *Antiquities*, iii. 9. 1). "There is fire to be encountered afterwards if not now; how much better to face it now and by self-sacrifice insure against the future" (Professor Menzies).

treasure in heaven; then come, take up the cross, and follow
22 me." But his face fell at that, and he went sadly away, for
23 he had great possessions. Jesus looked round and said to
his disciples, "How difficult it is for those who have money
24 to get into the Realm of God!" The disciples were amazed
at what he said; so he repeated, "My sons, how difficult it is
for those who rely on money to get into the Realm of God!
25 It is easier for a camel to get through a needle's eye than for
26 a rich man to get into the Realm of God." They were more
astounded than ever; they said to themselves, "Then who
27 ever can be saved?" Jesus looked at them and said, "For
men it is impossible, but not for God: anything is possible
28 for God." Peter began, "Well, we have left our all and fol-
29 lowed you." Jesus said, "I tell you truly, no one has left
home or brothers or sisters or mother or father or children
30 or lands for my sake and for the sake of the gospel, who does
not get a hundred times as much—in this present world
homes, brothers, sisters, mothers, children and lands, to-
gether with persecutions, and in the world to come life eter-
31 nal. Many who are first will be last, and many who are last
will be first."

32 They were on the way up to Jerusalem, Jesus walking in
front of them; the disciples were in dismay and the company
who followed were afraid. So once again he took the twelve
aside and proceeded to tell them what was going to happen
33 to himself. "We are going up to Jerusalem," he said, "and
the Son of man will be betrayed to the high priests and
scribes; they will sentence him to death and hand him over
34 to the Gentiles, who will mock him, spit on him, scourge him
and kill him; then after three days he will rise again."

35 James and John, the sons of Zebedæus, came up to him
saying, "Teacher, we want you to do whatever we ask you."
36 So he said, "What do you want me to do for you?" They
37 said to him, "Give us seats, one at your right hand and
38 one at your left hand, in your glory." Jesus said, "You do
not know what you are asking. Can you drink the cup I
have to drink, or undergo the baptism I have to undergo?"
39 They said to him, "We can." Jesus said, "You shall drink
the cup I have to drink and undergo the baptism I have
40 to undergo; but it is not for me to grant seats at my right
or my left hand—these belong to the men for whom they
41 have been destined." When the ten heard of this, they
42 burst into indignation at James and John; so Jesus called
them and said,

"You know that the so-called rulers of the Gentiles lord
it over them,
and their great men overbear them:

43 not so with you.
 Whoever wants to be the great man among you must be
 your servant,
 44 and whoever of you wants to be first must be the slave
 of all;
 45 for the Son of man himself has not come to be served
 but to serve,
 and to give his life as a ransom for many."

46 Then they reached Jericho; and he was leaving Jericho
 with his disciples and a considerable crowd, the son of
 Timæus, Bartimæus, the blind beggar who sat beside the
 47 road, heard it was Jesus of Nazaret. So he started to shout,
 48 "Son of David! Jesus! have pity on me!" A number of the
 people checked him and told him to be quiet, but he shouted
 49 all the more, "Son of David, have pity on me!" Jesus stopped
 and said, "Call him." Then they called the blind man and
 50 told him, "Courage! Get up, he is calling you." Throwing
 51 off his cloak, he jumped up and went to Jesus. Jesus spoke
 to him and said, "What do you want me to do for you?" The
 52 blind man said, "Rabboni, I want to regain my sight." Then
 Jesus said, "Go, your faith has made you well"; and he re-
 gained his sight at once and followed Jesus along the road.

11 Now when they came near Jerusalem, near Beth-
 phagê and Bethany, at the Hill of Olives, he despatched
 2 two of his disciples, saying to them, "Go to the village in front
 of you. As soon as you enter it, you will find a colt tethered,
 on which no one has ever sat; untether it and bring it here.
 3 If anyone asks you, 'Why are you doing that?' say, 'The
 4 Lord needs it, and he will send it back immediately.' " Off
 they went and found a colt tethered outside a door in the
 5 street. They untethered it; but some of the bystanders said
 6 to them, "What do you mean by untethering that colt?" So
 they answered as Jesus had told them, and the men allowed
 7 them to go. Then they brought the colt to Jesus, and when
 8 they had put their clothes on it, Jesus seated himself. Many
 also spread their clothes on the road, while others strewed
 9 leaves cut from the fields; and both those in front and those
 who followed shouted,

"Hosanna!

Blessed be he who comes in the Lord's name!

10 Blessed be the Reign to come, our father David's reign!
Hosanna in high heaven!"

11 Then he entered Jerusalem, entered the temple, and
 looked round at everything; but as it was late, he went away
 with the twelve to Bethany.

12 Next day, when they had left Bethany, he felt hungry,
 13 and noticing a fig tree in leaf some distance away, he went

to see if he could find anything on it; but when he reached it, he found nothing but leaves, for it was not the time for
 14 figs. Then he said to it, "May no one ever eat fruit from you after this!" The disciples heard him say it.

15 Then they came to Jerusalem, and entering the temple he proceeded to drive out those who were buying and selling inside the temple; he upset the tables of the money-changers
 16 and the stalls of those who sold doves, and would not allow
 17 anyone to carry a vessel through the temple; also he taught them. "Is it not written," he asked, "*My house shall be called a house of prayer for all nations?* You have made it
 18 *a den of robbers.*" This came to the ears of the scribes and high priests, and they tried to have him put to death, for they were afraid of him. But the multitudes were all
 19 astounded at his teaching. And when evening came, he went outside the city.

20 Now as they passed in the morning, they noticed that the
 21 fig tree had withered to the root. Then Peter remembered. "Rabbi," he said, "there is the fig tree you cursed, all with-
 22 ered!" Jesus answered them, "Have faith in God! I tell
 23 you truly, whoever says to this hill, 'Take and throw yourself into the sea,' and has not a doubt in his mind but believes
 24 that what he says will happen, he will have it done. So I tell you, whatever you pray for and ask, believe you have got
 25 it, and you shall have it. Also, whenever you stand up to pray, if you have anything against anybody, forgive him, so that your Father in heaven may forgive you your trespasses."

27 Once more they came to Jerusalem. And as he was walking within the temple, the high priests and scribes and elders
 28 came and asked him, "What authority have you for acting in this way? Who gave you authority to act in this way?"
 29 Jesus said to them, "I am going to ask you a question. Answer this, and I will tell you what authority I have for acting as I do. What about the baptism of John? Was it
 30 from heaven or from men?" Now they argued to themselves, "What are we to say? If we say, 'From heaven,' he will ask,
 32 'Then why did you not believe him.' No, let us say, 'From men'—but they were afraid of the multitude, for the people
 33 all held that John had been really a prophet. So they replied to Jesus, "We do not know." Jesus said to them, "No more will I tell you what authority I have for acting as I do."

12 Then he proceeded to address them in parables. "A man planted a vineyard, fenced it round, dug a trough for the winepress, and built a tower; then he leased it to
 2 vinedressers and went abroad. When the season came round, he sent a servant to the vinedressers to collect from the
 3 vinedressers some of the produce of the vineyard; but they

4 took and flogged him and sent him off with nothing. Once more he sent them another servant; him they knocked on
5 the head and insulted. He sent another, but they killed him. And so they treated many others; some they flogged and
6 some they killed. He had still one left, a beloved son; he
7 sent him to them last, saying, "They will respect my son." But these vinedressers said to themselves. "Here is the heir; come
8 on, let us kill him, and the inheritance will be our own." So they took and killed him, and threw him outside the vine-
9 yard. Now what will the owner of the vineyard do? He will come and destroy the vinedressers, and he will give the vine-
10 yard to others. Have you not even read this scripture?—

*The stone that the builders rejected
is the chief stone now of the corner:*

11 *this is the doing of the Lord,
and a wonder to our eyes."*

12 Then they tried to get hold of him, but they were afraid of the multitude. They knew he had meant the parable for them.

13 So they left him and went away; but they sent some of the Pharisees and Herodians to him, for the purpose of
14 catching him with a question. They came up and said to him, "Teacher, we know you are sincere and fearless; you never court human favour, you teach the Way of God hon-
15 estly. Is it right to pay taxes to Cæsar or not? Are we to pay, or are we not to pay?" But he saw their trick and said to them, "Why tempt me? Bring me a shilling. Let me see
16 it." So they brought one. He said, "Whose likeness, whose
17 inscription is this?" "Cæsar's," they said. Jesus said to them, "Give Cæsar what belongs to Cæsar, give God what belongs to God." He astonished them.

18 Sadducees, men who hold there is no resurrection, also
19 came up and put a question to him. "Teacher," they said, "Moses has written this law for us, that *if a man's brother dies, leaving a wife but no child, his brother is to take the*
20 *woman and raise offspring for his brother.* Now there were seven brothers. The first married a wife and died, leaving
21 no offspring: the second took her and died without leaving
22 any offspring: so did the third: none of the seven left any
23 offspring. Last of all, the woman died too. At the resurrection, when they rise, whose wife will she be? She was
24 wife to the seven of them." Jesus said to them, "Is this not where you go wrong?—you understand neither the scriptures
25 nor the power of God. When people rise from the dead, they neither marry nor are married, they are like the angels
26 in heaven. As for the dead being raised, have you not read in the book of Moses, at the passage on the Bush, how God said to him, *I am the God of Abraham and the God of Isaac*

27 *and the God of Jacob?* He is not the God of dead people but of living. You are far wrong."

28 Then a scribe came up, who had listened to the discussion. Knowing Jesus had given them an apt answer, he put this question to him, "What is the chief of all the commands?"

29 Jesus replied, "The chief one is: *Hear, O Israel, the Lord*
30 *our God is one Lord, and you must love the Lord your God*
31 *with your whole heart, with your whole soul, with your whole*
32 *mind, and with your whole strength.* The second is this:

You must love your neighbour as yourself. There is no other
32 command greater than these." The scribe said to him,
33 "Right, teacher! You have truly said. He is One, and there
34 is none else but Him. Also, to love him with the whole heart,
with the whole understanding, and with the whole strength,
and to love one's neighbour as oneself—that is far more than
34 all holocausts and sacrifices." Jesus noted his intelligent
answer and said to him, "You are not far from the Realm of
God." After that no one ventured to put any more questions
to him.

35 And as Jesus taught in the temple, he asked, "How can
36 the scribes say that the Christ is David's son? David him-
self said, inspired by the holy Spirit,

The Lord said to my Lord,

'Sit at my right hand,

till I make your enemies a footstool for your feet.'

37 David here calls him *Lord*. Then how can he be his son?"

Now the mass of the people listened with delight to him.

38 And in the course of his teaching he said, "Beware of the
39 scribes! They like to walk about in long robes, to get
39 saluted in the marketplaces, to secure the front seats in the
40 synagogues and the best places at banquets; they prey upon
the property of widows, and offer long, unreal prayers. All
the heavier will their sentence be!"

41 Sitting down opposite the treasury, he watched the people
putting their money into the treasury. A number of the
42 rich were putting in large sums, but a poor widow came up
43 and put in two little coins, amounting to a halfpenny. So
he called his disciples and said to them, "I tell you truly,
this poor widow has put in more than all who have put their
44 money into the treasury; for they have all put in a contribu-
tion out of their surplus, but she has given out of her needi-
ness all she possessed, her whole living."

13 As he went out of the temple, one of his disciples
said to him, "Look, teacher, what a size these stones
2 and buildings are!" Jesus said to him, "You see these great
buildings? Not a stone shall be left on another, without
being torn down."

3 And as he sat on the Hill of Olives opposite the temple,
 Peter and James and John and Andrew asked him in private,
 4 "Tell us, when is this to happen? What will be the sign for
 5 all this to be accomplished?" So Jesus began: "Take care
 6 that no one misleads you:—many will come in my name
 7 saying, 'I am he,' and mislead many. When you hear of
 wars and rumours of war, do not be alarmed; *these have to*
 8 *come*, but it is not the end yet. For *nation will rise against*
nation, and realm against realm; there will be earthquakes
 here and there, and famines too. That is but the beginning
 9 of the trouble. Look to yourselves. Men will hand you over
 to sanhedrins, and you will be flogged in synagogues and
 brought before governors and kings for my sake, to testify to
 10 them. (Ere the end, the gospel must be preached to all
 11 nations.) Now when they carry you off to trial, never worry
 beforehand about what you are to say; say whatever comes
 to your lips at the moment, for he who speaks is not you but
 12 the holy Spirit. Brother will betray brother to death, the
 father will betray his child, *children will rise against their*
 13 *parents* and put them to death, and you will be hated by all
 men on account of my name; but he will be saved who holds
 out to the very end.

14 But when you see *the appalling Horror* standing where he
 has no right to stand (let the reader note this), then let
 15 those who are in Judæa fly to the hills; a man on the house-
 top must not go down into the house or go inside to fetch
 16 anything out of his house, and a man in the field must not
 17 turn back to get his coat. Woe to women with child and to
 18 women who give suck in those days! Pray it may not be
 19 winter when it comes, for those days will be days of *misery*,
the like of which has never been, from the beginning of God's
 20 *creation until now*—no and never shall be. Had not the
 Lord cut short those days, not a soul would be saved alive;
 but he has cut them short for the sake of the elect whom he
 has chosen.

21 If anyone tells you at that time, 'Look, here is the Christ,'
 22 or, 'Look, there he is,' do not believe it; for false Christs and
false prophets will rise and perform signs and wonders to
 23 mislead the elect, if they can. Now take you care! I am
 telling you of it all beforehand.

24 But when that misery is past, in those days,
the sun will be darkened

and the moon will not yield her light,

25 *the stars will drop from heaven,*

and the orbs of the heavens will be shaken.

26 Then shall be seen *the Son of man coming in the Clouds*

27 with great power and glory; and he will then despatch his angels and *muster* the elect *from the four winds*, from the verge of earth to the verge of heaven.

28 Let the fig tree teach you a parable. As soon as its branches turn soft and put out leaves, you know summer is at hand; so, whenever you see this happen, you may be sure that He is at hand, at the very door.

30 I tell you truly, the present generation will not pass away, till all this happens. Heaven and earth will pass away, but my words never!

32 Now no one knows anything of that day or hour, not even the angels in heaven, not even the Son, but only the Father.

33 Take care, keep awake and pray; you never know the time.

34 It is like a man leaving his house to go abroad; he puts his servants in charge, each with his work to do, and he orders

35 the porter to keep watch. Watch then, for you never know when the Lord of the House will come, in the late evening

36 or at midnight or at cock-crow or in the morning. Watch,

37 in case he comes suddenly and finds you asleep. Watch: I say it to you, and I say it to all."

14 The passover and the festival of unleavened bread fell two days later; so the high priests and scribes were trying how to get hold of him by craft and have him put to death. "Only," they said, "it must not be during the festival; that would mean a popular riot."

3 When he was at Bethany, in the house of Simon the leper, lying at table, a woman came up with an alabaster flask of pure nard perfume, which had cost a great sum; the flask

4 she broke and poured the perfume over his head. This angered some of those present. "What was the use of wast-

5 ing perfume like this? This perfume might have been sold for over three hundred shillings, and the poor might have

6 got that." So they upbraided her. But Jesus said, "Let her alone. Why are you annoying her? She has done a beauti-

7 ful thing to me. The poor you always have beside you, and you can be kind to them whenever you want; but you will

8 not always have me. She has done all she could—she has

9 anticipated the perfuming of my body for burial. I tell you truly, wherever the gospel is preached, all over the world, men will speak of what she has done, in memory of her."

10 Then Judas Iscariot, one of the twelve, went to the high priests to betray him to them. They were delighted to hear it, and promised to pay him for it. Meantime he sought a good opportunity for betraying him.

12 On the first day of unleavened bread (the day when the paschal lamb was sacrificed), his disciples said to him, "Where do you want us to go and prepare for you to eat

13 the passover?" So he despatched two of his disciples, telling
14 them, "Go into the city and you will meet a man carrying
15 a water-jar; follow him, and whatever house he goes into,
16 tell the owner that the Teacher says, 'Where is my room,
17 that I may eat the passover there with my disciples?' He
18 will show you a large room upstairs, with couches spread, all
19 ready; prepare the passover for us there." The disciples
20 went away into the city and found it was as he had told
21 them. So they prepared the passover, and when evening fell
22 he arrived along with the twelve.

23 As they were at table eating, Jesus said, "Truly I tell you,
24 one of you is going to betray me, one who is eating with
25 me." They were distressed at this, and said to him one after
26 another, "Surely it is not me?" "Surely it is not me?" "One
27 of the twelve," he told them, "one who is dipping into the
28 same dish as I am! The Son of man goes the road that the
29 scripture has described for him, but woe to the man by
30 whom the Son of man is betrayed! Better for that man had
31 he never been born!" As they were eating, he took a
32 loaf, and after the blessing he broke and gave it to them,
33 saying, "Take this, it means my body." He also took a cup
34 and after thanking God he gave it to them, and they all
35 drank of it; he said to them, "This means my *covenant-blood*
36 which is shed for many; truly I tell you, I will never drink
37 the produce of the vine again, till the day I drink it new
38 within the Realm of God."

39 After the hymn of praise they went out to the Hill of
40 Olives. Jesus said to them, "You will all be disconcerted,
41 for it is written: *I will strike at the shepherd, and the sheep*
42 *will be scattered.* But after my rising I will precede you to
43 Galilee." Peter said to him, "Though all are disconcerted,
44 I will never be." Jesus said to him, "I tell you truly, to-day
45 you will disown me three times, this very night, before the
46 cock crows twice." But he persisted, "Though I have to die
47 with you, I will never disown you." And they all said the
48 same.

49 Then they came to a place called Gethsemane, and he
50 told his disciples, "Sit here while I pray." But he took Peter
51 and James and John along with him; and as he began to
52 feel appalled and agitated, he said to them, "*My heart is sad,*
53 *sad even to death; stay here and watch.*" Then he went
54 forward a little and fell to the earth, praying that the hour
55 might pass away from him, if possible. "Abba, Father," he
56 said, "thou canst do anything. Take this cup away from me.
57 Yet, not what I will but what thou wilt." Then he came and
58 found them asleep; so he said to Peter, "Are you sleeping,
59 Simon? Could you not watch for a single hour? Watch and

pray, all of you, so that you may not slip into temptation.
39 The spirit is eager, but the flesh is weak." Again he
40 went away and prayed in the same words as before; then he
returned and found them once more asleep, for their eyes
41 were heavy. They did not know what to say to him. Then
he came for the third time and said to them, "Still asleep?
still resting? No more of that! The hour has come, here is
the Son of man betrayed into the hands of sinful men.
42 Come, rise, let us be going; here is my betrayer close at
43 hand!" At that very moment, while he was still speak-
ing, Judas Iscariot, one of the twelve, came up accompanied
by a mob with swords and cudgels, who had come from the
44 high priests and scribes and elders. Now his betrayer had
given them a signal; he said, "Whoever I kiss, that is the
45 man. Seize him and get him safely away." So when he
arrived he at once went up to him and said, "Rabbi, rabbi!"
46 and kissed him. Then they laid hands on him and seized
47 him, but one of the bystanders drew his sword and struck
48 the servant of the high priest, cutting off his ear. Jesus
turned on them, saying, "Have you sallied out to arrest me
49 like a robber, with swords and cudgels? Day after day I was
beside you in the temple teaching, and you never seized me.
However, it is to let the scriptures be fulfilled."
50 Then they left him and fled, all of them; one young man
51 did follow him, with only a linen sheet thrown round his
52 body, but when the other youths seized him, he fled away
naked, leaving the sheet behind him.
53 They took Jesus away to the high priest, and all the high
54 priests and elders and scribes met there with him. Peter
followed him at a distance till he got inside the courtyard
of the high priest, where he sat down with the attendants to
warm himself at the fire.
55 Now the high priests and the whole of the Sanhedrin tried
to secure evidence against Jesus, in order to have him put
56 to death; but they could find none, for while many bore false
57 witness against him, their evidence did not agree. Some got
58 up and bore false witness against him, saying, "We heard
him say, 'I will destroy this temple made by hands, and in
three days I will build another temple, not made by hands.'"
59 But even so the evidence did not agree. So the high priest
60 rose in their midst and asked Jesus, "Have you no reply to
61 make? What about this evidence against you?" He said
nothing, he made no answer. Again the high priest put a
question to him. "Are you the Christ?" he said, "the Son
62 of the Blessed?" Jesus said, "I am. And, what is more, you
will all see *the Son of man seated at the right hand of the*
63 *Power, and coming with the clouds of heaven.*" Then the

high priest tore his clothes and cried, "What more evidence
 64 do we want? You have heard his blasphemy for yourselves.
 What is your mind?" They condemned him, all of them, to
 65 the doom of death; and some of them started to spit on him
 and blindfolding him to buffet him, asking him, "Prophecy."
 The attendants treated him to cuffs and slaps.

66 Now as Peter was downstairs in the courtyard, a maid-
 67 servant of the high priest came along, and when she noticed
 Peter warming himself, she looked at him. "Ah," said she,
 68 "you were with the Nazarene too, with Jesus!" He denied
 it. "I don't understand," he said, "I don't see—what do
 you mean?" Then he went outside into the passage. The
 69 cock crowed. Again the maidservant who had noticed
 him began to tell the bystanders, "That fellow is one of
 70 them." But he denied it again. After a little the bystanders
 once more said to Peter, "To be sure, you are one of them.
 71 Why, you are a Galilean!" * But he broke out cursing and
 72 swearing, "I don't know the man you mean." At that mo-
 ment the cock crowed for the second time. Then Peter
 remembered how Jesus had told him, "Before the cock crows
 twice, you will disown me thrice"; and he burst into tears.

15 Immediately morning came, the high priests held a
 consultation † with the elders and scribes and all the
 Sanhedrin, and after binding Jesus they led him off and
 2 handed him over to Pilate. Pilate asked him, "Are you the
 3 king of the Jews?" He replied, "Certainly." Then the
 4 high priest brought many accusations against him, and once
 more Pilate asked him, "Have you no reply to make? Look
 5 at all their charges against you." But, to the astonishment
 of Pilate, Jesus answered no more.

6 At festival time he used to release for them some prisoner
 7 whom they begged from him. (There was a man called
 Bar-Abbas in prison, among the rioters who had committed
 8 murder during the insurrection.) So the crowd pressed up
 9 and started to ask him for his usual boon. Pilate replied,
 "Would you like me to release the king of the Jews for
 10 you?" (For he knew that the high priests had handed
 11 him over out of envy.) But the high priests stirred up the
 crowd to get him to release Bar-Abbas for them instead.
 12 Pilate asked them again, "And what am I to do with your
 13 so-called king of the Jews?" Whereupon they shouted
 14 again, "Crucify him." "Why," said Pilate, "what has he
 done wrong?" But they shouted more fiercely than ever,
 15 "Crucify him!" So, as Pilate wanted to satisfy the crowd,

* Omitting [καὶ ἡ λαλία σου δμοιάζει].

† Reading ποιήσαντες instead of ἐτοιμάσαντες.

41 them Mary of Magdala, Mary the mother of James the younger and of Joseph, and Salomé, women who had followed him when he was in Galilee and waited on him, besides a number of other women who had accompanied him to Jerusalem.

42 By this time it was evening, and as it was the day of Preparation (that is, the day before the sabbath) Joseph of Arimathea, a councillor of good position, who himself was on the outlook for the Reign of God, ventured to go to Pilate and ask for the body of Jesus. Pilate was surprised that he was dead already; he summoned the captain and asked if he had been dead some time, and on ascertaining this from the captain he bestowed the corpse on Joseph. He, after buying a linen sheet, took him down and swathed him in the linen, laying him in a tomb which had been cut out of the rock, and rolling a boulder up against the opening of the tomb.

47 Now Mary of Magdala and Mary the mother of Joseph noted where he was laid. And when the sabbath had passed, Mary of Magdala, Mary the mother of James, and Salomé bought some spices in order to go and anoint him; then very early on the first day of the week they went to the tomb, after sunrise. They said to themselves, "Who will roll away the boulder for us at the opening of the tomb?" (for it was a very large boulder). * But when they looked, they saw the boulder had been rolled to one side, and on entering the tomb they saw a youth sitting on the right, dressed in a white robe. They were bewildered, but he said to them, "Do not be bewildered. You are looking for Jesus of Nazaret, who was crucified? He has risen, he is not here. There is the place where he was laid. Go and tell his disciples and Peter, 'He precedes you to Galilee, as he told you—you shall see him there;'" But they fled out of the tomb, for they were seized with terror and beside themselves. They said nothing to anyone, for they were afraid of—†

(a)

9 Now after he rose early on the first day of the week, he appeared first to Mary of Magdala, out of whom he had cast seven demons. She went and reported it to those who 11 had been with him, as they mourned and wept; but although

* Transposing the second clause of ver. 4 to the end of ver. 3.

† The following appendix represents a couple of second century attempts to complete the gospel. The passage within brackets in the first of these epilogues originally belonged to it, but was excised for some reason at an early date. Jerome quoted part of it, but the full text has only been discovered quite recently in codex W, the Freer uncial of the gospels.

he released Bar-Abbas for them; Jesus he handed over to
 16 be crucified, after he had scourged him.
 17 The soldiers took him inside the courtyard (that is, the
 18 prætorium) and got all the regiment together; they dressed
 19 him in purple, put on his head a crown of thorns which they
 20 spat upon him and bent their knees to him in homage.
 21 Then, after making fun of him, they stripped off the purple,
 22 put on his own clothes, and took him away to crucify him.
 23 They forced Simon a Cyrenian, who was passing on his way
 24 from the country (the father of Alexander and Rufus), to
 25 carry his cross, and they led him to the place called Golgotha
 26 (which means the place of a skull). They offered him wine
 27 flavoured with myrrh, but he would not take it. Then they
 28 crucified him and distributed his clothes among themselves,
 29 *drawing lots for them to decide each man's share.*
 30 It was nine in the morning when they crucified him. The
 31 inscription bearing his charge was:

THE KING OF THE JEWS

27 They also crucified two robbers along with him, one at his
 28 right and one at his left.* Those who passed by scoffed at
 29 him, nodding at him in derision and crying, "Ha! You
 30 were to destroy the temple and build it in three days! Come
 31 down from the cross and save yourself!" So, too, the high
 32 priests made fun of him to themselves, with the scribes;
 33 "he saved others," they said, "but he cannot save himself!
 34 Let 'the Christ,' 'the king of Israel,' come down now from
 35 the cross! Let us see that and we'll believe!" Those who
 36 were crucified with him also denounced him.
 37 When twelve o'clock came, darkness covered the whole
 38 land till three o'clock, and at three o'clock Jesus gave a
 39 loud cry, "*Eloi, Eloi, lema sabachthani?*" (which means, My
 40 God, my God, why forsake me?) On hearing this, some
 41 of the bystanders said, "Look, he is calling for Elijah." One
 42 man ran off, soaked a sponge in vinegar, and put it on the
 43 end of a stick, to give him a drink, saying, "Come on, let us
 44 see if Elijah does come to take him down!" But Jesus gave
 45 a loud cry and expired. And the curtain of the temple was
 46 torn in two, from top to bottom. Now when the army-
 47 captain, who stood facing him, saw that he expired in this
 48 way, he said, "This man was certainly a son of God!"
 49 There were some women also watching at a distance, among

* Von Soden retains ver. 28 (cp. Luke xxii. 37): "So the scripture was fulfilled which says, *He was classed among criminals.*"

they heard that he was alive and had been seen by her, they
 12 would not believe it. After this, he appeared in another
 form to two of them as they walked on their way to the
 13 country. They too went and reported it to the rest, but they
 14 would not believe them either. Afterwards he appeared
 at table to the eleven themselves and reproached them for
 their unbelief and dulness of mind, because they had not
 believed those who saw him risen from the dead. [But they
 excused themselves, saying, "This age of lawlessness and
 unbelief lies under the sway of Satan, who will not allow
 what lies under the unclean spirits * to understand the truth
 and power of God; therefore," they said to Christ, "reveal
 your righteousness now." Christ answered them, "The term
 of years for Satan's power has now expired, but other terrors
 are at hand. I was delivered to death on behalf of sinners,†
 that they might return to the truth and sin no more, that
 they might inherit that glory of righteousness which is
 15 spiritual and imperishable in heaven."] And he said to
 them, "Go to all the world and preach the gospel to every
 creature:
 16 he who believes and is baptized shall be saved,
 but he who will not believe shall be condemned.
 17 And for those who believe, these miracles will follow:
 they will cast out dæmons in my name,
 they will talk in foreign tongues,
 18 they will handle serpents,
 and if they drink any deadly poison, it will not hurt them;
 they will lay hands on the sick and make them well."
 19 Then, after speaking to them, the Lord Jesus was taken
 20 up to heaven and *sat down at the right hand of God*, while
 they went out and preached everywhere, the Lord working
 with them and confirming the word by the miracles that
 endorsed it.

(b)

But they gave Peter and his companions a brief account
 of all these injunctions. And, after that, Jesus himself sent
 out by means of them from east to west the sacred and
 imperishable message of eternal salvation.

* Or, the unclean things that lie under the control of spirits.

† The Greek is obscure at this point.

THE GOSPEL ACCORDING TO

S. LUKE

1 Inasmuch as a number of writers have essayed to draw
2 up a narrative of the established facts in our religion,
3 exactly as these have been handed down to us by the original
4 eye-witnesses who were in the service of the Gospel Mes-
5 sage, and inasmuch as I have gone carefully over them all
6 myself from the very beginning, I have decided, O The-
7 ophilus, to write them out in order for your excellency, to let
8 you know the solid truth of what you have been taught.

5 In the days of Herod king of Judæa there was a priest
called Zechariah, who belonged to the division of Abijah; he
had a wife who belonged to the daughters of Aaron, and her
6 name was Elizabeth. They were both just in the sight of
7 God, blameless in their obedience to all the commands and
8 regulations of God; but they had no child, for Elizabeth was
barren. Both of them were advanced in years.

8 Now while he was officiating before God in the due course
9 of his division, it fell to him by lot, as was the custom of the
priesthood, to enter the sanctuary of the Lord and burn
10 incense, the mass of the people all remaining in prayer out-
11 side at the hour of incense. And an angel of the Lord
12 appeared to him, standing on the right side of the altar of
13 incense. On seeing him, Zechariah was troubled, and fear
14 fell on him; but the angel said to him, "Fear not, Zechariah,
your prayer has been heard; your wife Elizabeth will bear
a son to you, and you must call his name John.

14 It will be joy and gladness for you,
and many will rejoice over his birth:
15 for he shall be great in the sight of the Lord,
he will drink neither wine nor strong drink,
he will be filled with the holy Spirit from his very birth;
16 he will turn many of the sons of Israel to the Lord their
God,
17 he will go in front of Him with the spirit and power of
Elijah,
to turn the hearts of fathers to their children,
turning the disobedient to the wisdom of the just,
to make a people ready and prepared for the Lord."

18 Zechariah said to the angel, "But how am I to be sure of
this? I am an old man myself, and my wife is advanced
19 in years." The angel replied, "I am Gabriel, I stand before

God; I have been sent to speak to you and to tell you this
20 good news. But you will be silent and unable to speak till
the day this happens, because you have not believed what I
told you; it will be accomplished, for all that, in due time."

21 Now the people were waiting for Zechariah and wondering
22 that he stayed so long inside the sanctuary. When he did
come out, he could not speak to them; so they realized that
he had seen a vision in the sanctuary; he made signs to
23 them and remained dumb. Then, after his term of service
had elapsed, he went home.

24 After those days his wife Elizabeth conceived; and for
25 five months she concealed herself. "The Lord has done this
for me," she said, "he has now deigned to remove my re-
proach among men."

26 In the sixth month the angel Gabriel was sent by God to
27 a town in Galilee called Nazaret, to a maiden who was be-
trothed to a man called Joseph, belonging to the house of
28 David. The maiden's name was Mary. The angel went in
and said to her, "Hail, O favoured one! the Lord be with
29 you!" At this she was startled; she thought to herself,
30 whatever can this greeting mean? But the angel said to
31 her, "Fear not, Mary, you have found favour with God. You
are to conceive and bear a son, and you must call his name
Jesus.

32 He will be great, he will be called the Son of the Most
High,
and the Lord God will give him *the throne of David* his
father;

33 *he will reign* over the house of Jacob *for ever*,
and to his reign there shall be no end."

34 "How can this be?" said Mary to the angel, "I have no
35 husband." The angel answered her, "The holy Spirit will
come upon you, the power of the Most High will over-
shadow you; hence what is born *will be called holy*, Son of
36 God. Look, there is your kinswoman Elizabeth! Even she
has conceived a son in her old age, and she who was called
37 barren is now in her sixth month; for *with God nothing is*
38 *ever impossible*." Mary said, "I am here to serve the Lord.
Let it be as you have said." Then the angel went away.

39 In those days Mary started with haste for the hill-country,
40 for a town of Judah; she entered the house of Zechariah
41 and saluted Elizabeth, and when Elizabeth heard the saluta-
tion of Mary, the babe leapt in her womb. Then Elizabeth
42 was filled with the holy Spirit; she called out with a loud
cry,

"Blessed among women are you, and blessed is the fruit of
your womb!

43 What have I done, to have the mother of my Lord come to
44 me? Why, as soon as the sound of your salutation reached
45 my ears, the babe leapt for joy within my womb. And
blessed is she who believed that the Lord's words to her
46 would be fulfilled." Then Mary said,

"My soul magnifies the Lord,

47 *My spirit has joy in God my Saviour:*

48 *for he has considered the humiliation of his servant.*

From this time forth all generations shall call me blessed,

49 *for He who is Mighty has done great things for me.*

His name is holy,

50 *his mercy is on generation after generation,*

for those who reverence him.

51 *He has done a deed of might with his arm,*

he has scattered the proud and their purposes,

52 *princes he has dethroned and the poor he has uplifted,*

53 *he has satisfied the hungry with good things and sent the
rich away empty.*

54 *He has succoured his servant Israel,*

mindful of his mercy—

55 *as he promised our fathers,*

to have mercy on Abraham and his offspring for ever."

56 Mary stayed with her about three months and then returned home.

57 Now the time for Elizabeth's delivery had elapsed, and she

58 gave birth to a son. When her neighbours and kinsfolk

heard of the Lord's great mercy to her, they rejoiced with

59 her, and on the eighth day came to circumcise the child.

They were going to call it by the name of its father Zecha-

60 riah, but the mother told them, "No, the child is to be called

61 John." They said to her, "None of your family is called by

62 that name." Then they made signs to the father, to find

63 out what he wanted the child to be called; he asked for a

writing-tablet and wrote down, "His name is John," to the

64 astonishment of all. Instantly his mouth was opened, his

65 tongue loosed, and he spoke out blessing God. Then fear

fell on all their neighbours, and all these events were talked

66 of through the whole of the hill-country of Judæa. All who

heard of it bore it in mind; they said, "Whatever will this

child become?" For the hand of the Lord was indeed with

him.

67 And Zechariah his father was filled with the holy Spirit;
he prophesied in these words,

68 *"Blessed be the Lord the God of Israel,*

*for he has cared for his people and wrought them re-
demption;*

69 *he has raised up a strong saviour for us*

- in the house of his servant David—
 70 as he promised of old by the lips of his prophets—
 71 *to save us from our foes and from the hand of all who*
 hate us,
 72 *to deal mercifully with our fathers*
 and to be mindful of his holy covenant,
 73 *of the oath he swore to Abraham our father,*
 74 that, freed from fear and from the hand of our foes,
 75 we should worship him in holiness and uprightness
 all our days within his presence.
 76 And you, my child, shall be called a prophet of the Most
 High;
 77 *for you shall go in front of the Lord to make his ways*
 ready,
 78 to bring his people knowledge of salvation
 through the remission of their sins—
 79 thanks to the tender mercy of our God,
 who will cause the Dawn to visit us from on high,
 80 *to shine on those who sit in darkness and in the shadow*
 of death,
 to guide our steps into the way of peace.”
 80 And the child grew, he became strong in the Spirit, and
 remained in the desert till the day when he made his ap-
 pearance before Israel.

- 2 Now in those days an edict was issued by Cæsar Au-
 gustus for a census of the whole world. (This was the
 first census, and it took place when Quirinius was governor of
 3 Syria.) So everyone went to be registered, each at his own
 4 town; and as Joseph belonged to the house and family of
 David, he went up from Galilee to Judæa, from the town
 5 of Nazaret to David's town called Bethlehem, to be regis-
 6 tered along with Mary his wife. She was pregnant, and
 while they were there, the days elapsed for her delivery;
 7 she gave birth to her first-born son, and as there was no
 room for them inside the khan, she wrapped him up and
 laid him in a stall for cattle.
 8 There were some shepherds in the district, out in the
 9 fields keeping guard over their flocks by night; and an angel
 of the Lord flashed upon them, the glory of the Lord shone
 10 all round them. They were terribly afraid, but the angel
 said to them, “Have no fear. This is good news I am bring-
 ing you, news of a great joy that is meant for all the People.
 11 To-day you have a saviour born in the town of David, the
 12 Lord messiah. And here is a proof for you: you will find a
 13 baby wrapped up and lying in a stall for cattle.” Then a
 host of heaven's army suddenly appeared beside the angel,
 extolling God and saying,

- 14 "Glory to God in high heaven,
and peace on earth for men whom he favours!"
- 15 Now when the angels had left them and gone away to heaven, the shepherds said to one another, "Let us be off to Bethlehem to see this thing that the Lord has told us of."
- 16 So they made haste and discovered Mary and Joseph and
17 the baby lying in the stall for cattle. When they saw this, they told people of the word which had been spoken to them
18 about the child; all who heard it were astonished at the
19 story of the shepherds, and, as for Mary, she treasured it
20 all up and mused upon it. Then the shepherds went away back, glorifying and extolling God for all that they had heard and seen—as they had been told they would.
- 21 When the eight days had passed for his circumcision, he was named Jesus—the name given by the angel before he had been conceived in the womb.
- 22 When the days for their purification in terms of the Mosaic law had elapsed, they brought him up to Jerusalem
23 to present him to the Lord (as it is written in the law of the Lord: *every male that opens the womb must be considered*
24 *consecrated to the Lord*), and also to offer the sacrifice prescribed in the law of the Lord, *a pair of turtledoves or two young pigeons.*
- 25 Now there was a man in Jerusalem called Symeon, an upright and devout man, on the outlook for the Consolation
26 of Israel. The holy Spirit was upon him; indeed it had been revealed to him by the holy Spirit that he was not
27 to see death before he had seen the Lord messiah. By an inspiration of the Spirit he came to the temple, and when the parents of the child Jesus carried him in to perform
28 the customary regulations of the law for him, then Symeon took him in his arms, blessed God, and said,
29 "Now, Master, thou canst let thy servant go,
and go in peace, as thou didst promise;
30 for mine eyes *have seen thy saving power,*
31 *which thou hast prepared for all peoples,*
32 *to be a light of revelation for the Gentiles,*
and a glory to thy people Israel."
- 33 His father and mother were astonished at these words about
34 him, but Symeon blessed them, and to his mother Mary he said, "This child is destined for the downfall as well as for the rise of many a one in Israel; destined to be a Sign for man's attack—to bring out the secret aims of many a heart.
35 And your own soul will be pierced by a spear."
- 36 There was also a prophetess, Hannah the daughter of Phanuel, who belonged to the tribe of Asher; she was advanced in years, having lived seven years with her husband

37 after her girlhood and having been a widow for eighty-four
 38 years. She was never away from the temple; night and
 day she worshipped, fasting and praying. Now at that very
 hour she came up, and she offered praise to God and spoke
 of him to all who were on the outlook for the redemption of
 Jerusalem.

39 When they had finished all the regulations of the law
 of the Lord, they returned to Galilee, to their own town of
 40 Nazaret. And the child grew and became strong; he was
 filled with wisdom, and the favour of God was on him.
 41 Every year his parents used to travel to Jerusalem at the
 42 passover festival; and when he was twelve years old, they
 43 went up as usual to the festival. After spending the full
 number of days they came back, but the boy Jesus stayed
 behind in Jerusalem. His parents did not know of this;
 44 they supposed he was in the caravan, and travelled on for
 a day, searching for him among their kinsfolk and acquaint-
 45 tances. Then, as they failed to find him, they went back to
 46 Jerusalem in search for him. Three days later, they found
 him in the temple, seated among the teachers, listening to
 47 them and asking them questions, till all his hearers were
 48 amazed at the intelligence of his own answers. When his
 parents saw him, they were astounded, and his mother said
 to him, "My son, why have you behaved like this to us?
 Here have your father and I been looking for you anxiously!"
 49 "Why did you look for me?" he said. "Did you not know I
 50 had to be at my Father's house?" But they did not under-
 51 stand what he said. Then he went down along with them
 to Nazaret, and did as they told him. His mother treasured
 52 up everything in her heart. And Jesus *increased* in wisdom
 and in stature, and *in favour with God and man*.

3 Now in the fifteenth year of the reign of Tiberius
 Cæsar, when Pontius Pilate was governor of Judæa,
 Herod being tetrarch of Galilee, Philip his brother tetrarch
 of the country of Ituræa and Trachonitis, and Lysias tetrarch
 2 of Abilene, during the high priesthood of Annas and Caia-
 phas, the word of God came to John the son of Zechariah in
 3 the desert; and he went into all the Jordan-district preach-
 4 ing a baptism of repentance for the remission of sins—as it
 is written in the book of the sayings of the prophet Isaiah,

*The voice of one who cries in the desert,
 'Make the way ready for the Lord,
 level the paths for him.*

5 *Every valley shall be filled up,
 every hill and mound laid low,
 the crooked made straight,
 the rough roads smooth;*

6 *so shall all flesh see the saving power of God.'*

7 To the crowds who came out to get baptized by him, John said, "You brood of vipers, who told you to flee from the coming Wrath? Now, produce fruits that answer to your repentance, instead of beginning to say to yourselves, 'We have a father in Abraham.' I tell you, God can raise up children for Abraham from these stones! The axe is lying all ready at the root of the trees; any tree that is not producing good fruit will be cut down and thrown into the fire."

10 The crowds asked him, "Then what are we to do?" He
11 replied, "Let everyone who possesses two shirts share with him who has none, and let him who has food do likewise." Taxgatherers also came to get baptized, and they said to him, "Teacher, what are we to do?" He said to them, "Never exact more than your fixed rate." Soldiers also asked him, "And what are we to do?" He said to them, "Never extort money, never lay a false charge, but be content with your pay."

15 Now as people's expectations were roused and as everybody thought to himself about John, "Can he be the Christ?"
16 John said to them all,

"I baptize you with water,
but after me one who is mightier will come,
and I am not fit to untie the string of his sandals;
he will baptize you with the holy Spirit and fire.

17 His winnowing-fan is in his hand to purge his threshing-floor,
to gather the wheat into his granary
and burn the straw with fire unquenchable."

18 Thus with many another appeal he spoke his message to the people. But Herod the tetrarch, who had been reprov-
ed by him for Herodias his brother's wife, as well as for all the
20 wickedness that he, Herod, had committed, crowned all by shutting John up in prison.

21 Now when all the people had been baptized, and when
22 Jesus had been baptized and was praying, heaven opened and the holy Spirit descended in bodily form like a dove upon him; then came a voice from heaven,

"Thou art my son, the Beloved,
to-day have I become thy father." *

23 At the outset Jesus was about thirty years of age; he was
24 the son, as people supposed, of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son
25 of Jannai, the son of Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of
26 Naggai, the son of Maath, the son of Mattathias, the son

* Reading ἐγὼ σήμερον γεγέννηκά σε.

27 of Semein, the son of Josech, the son of Joda, the son of
 28 Joanan, the son of Rhesa, the son of Zerubbabel, the son
 of Shealtiel, the son of Neri, the son of Melchi, the son of
 Addi, the son of Kosam, the son of Elmadam, the son of Er,
 29 the son of Jesus, the son of Eliezer, the son of Jorim, the
 30 son of Matthat, the son of Symeon, the son of Judas, the
 31 son of Joseph, the son of Jonam, the son of Eliakim, the son
 of Melea, the son of Menna, the son of Mattatha, the son of
 32 Nathan, the son of David, the son of Jessai, the son of
 Jobed, the son of Boaz, the son of Sala, the son of Nahshon,
 33 the son of Aminadab, the son of Admin, the son of Arni, the
 34 son of Hezron, the son of Perez, the son of Judah, the son
 of Jacob, the son of Isaac, the son of Abraham, the son of
 35 Terah, the son of Nachor, the son of Serug, the son of Reu,
 36 the son of Peleg, the son of Eber, the son of Sala, the son
 of Kainan, the son of Arphaxad, the son of Shem, the son
 37 of Noah, the son of Lamech, the son of Methuselah, the
 son of Enoch, the son of Jared, the son of Maleleel, the son
 38 of Kainan, the son of Enos, the son of Seth, the son of
 Adam, the son of God.

4 From the Jordan, Jesus came back full of the holy
 2 Spirit, and for forty days he was led by the Spirit in the
 desert, while the devil tempted him. During these days he
 3 ate nothing, and when they were over he felt hungry. The
 devil said to him, "If you are God's son, tell this stone to
 4 become a loaf." Jesus replied to him, "It is written, *Man*
 5 *is not to live on bread alone.*" Then he lifted Jesus up and
 showed him all the realms of the universe in a single in-
 6 stant; and the devil said to him, "I will give you all their
 power and grandeur, for it has been made over to me and I
 7 can give it to anyone I choose. If you will worship before me,
 8 then it shall all be yours." Jesus answered him, "It is written,
You must worship the Lord your God, and serve him alone."
 9 Then he brought him to Jerusalem, and placing him on the
 pinnacle of the temple said to him, "If you are God's son,
 10 throw yourself down; for it is written,

He will give his angels charge of you, to protect you,

11 and

*They will bear you on their hands,
 lest you strike your foot against a stone."*

12 Jesus answered him, "It has been said, *You shall not tempt*
 13 *the Lord your God.*" And after exhausting every kind of
 temptation, the devil left him till a fit opportunity arrived.

14 Then Jesus came back in the power of the Spirit to Galilee,
 and the news of him spread over all the surrounding coun-
 15 try. He taught in their synagogues and was glorified by
 16 all. Coming to Nazaret, where he had been brought up, on

17 the sabbath he entered the synagogue as was his custom. He stood up to read the lesson, and was handed the book of the prophet Isaiah; on opening the book he came upon the place where it was written,

18 *The Spirit of the Lord is upon me:
for he has consecrated me to preach the gospel to the poor,
he has sent me to proclaim release for captives
and recovery of sight for the blind,
to set free the oppressed,*

19 *to proclaim the Lord's year of favour.*

20 Then, folding up the book, he handed it back to the attendant and sat down. The eyes of all in the synagogue were
21 fixed on him, and he proceeded to tell them that "To-day,
22 this scripture is fulfilled in your hearing." All spoke well of him, marvelling at the gracious words that came from his
23 lips; they said, "Is this not Joseph's son?" So he said to them, "No doubt you will repeat to me this proverb, 'Doctor, cure yourself!' 'Do here in your own country all that we
24 have heard you did in Capharnahum.' " He added, "I tell you truly, no prophet is ever welcome in his native place.

25 I tell you for a fact,

In Israel there were many widows during the days of
Elijah,

when the sky was closed for three years and six
months,

when a great famine came over all the land:

26 yet Elijah was not sent to any of these,

but only *to a widow woman at Zarephath in Sidon.*

27 And in Israel there were many lepers in the time of the prophet Elisha,

yet none of these was cleansed,

but only Naaman the Syrian."

28 When they heard this, all in the synagogue were filled with
29 rage; they rose up, put him out of the town, and brought him to the brow of the hill on which their town was built,
30 in order to hurl him down. But he made his way through them and went off.

31 Then he came down to Capharnahum, a town of Galilee,
32 and on the sabbath he taught the people; they were astounded at his teaching, for his word came with authority.

33 Now in the synagogue there was a man possessed by the
34 spirit of an unclean dæmon, who shrieked aloud, "Ha! Jesus of Nazaret, what business have you with us? Have you come to destroy us? I know who you are, you are God's holy

35 One!" But Jesus checked it, saying, "Be quiet, come out of him." After throwing him down before them, the dæmon did

36 come out of him, without doing him any harm. Then

amazement came over them all; they talked it over among themselves, saying, "What does this mean? He orders the unclean spirits with authority and power, and they come
37 out!" And the report of him spread over all the surrounding country.

38 Rising to leave the synagogue, he went to the house of Simon. Now Simon's mother-in-law was laid up with a
39 severe attack of fever, so they besought him for her; he stood over her and checked the fever, and it left her. Then
40 she instantly got up and ministered to them. At sunset all who had any people ill with any sort of disease brought them to him: he laid his hands on everyone and healed
41 them. From many people dæmons were also driven out, clamouring aloud, "You are God's son!" But he checked them and refused to let them say anything, as they knew
42 he was the Christ. When day broke he went away out to a lonely spot, but the crowds made inquiries about him, came to where he was, and tried to keep him from leaving
43 them. He answered them, "I must preach the glad news of the Reign of God to the other towns as well, for that is
44 what I have been sent to do." So he went preaching through the synagogues of Judæa.

5 Now as the crowd were pressing on him to listen to the word of God, he saw, as he stood beside the lake of Genesaret, two boats on the beach of the lake; the fishermen
3 had disembarked and were washing their nets. So he entered one of the boats, which belonged to Simon, and asked him to push out a little from the land. Then he sat down
4 and taught the people from the boat. When he stopped speaking, he said to Simon, "Push out to the deep water and
5 lower your nets for a take." Simon replied, "Master, we worked all night and got nothing! However, I will lower the
6 nets at your command." And when they did so, they enclosed a huge shoal of fish, so that their nets began to break.
7 Then they made signals to their mates in the other boat to come and assist them. They came and filled both the boats,
8 till they began to sink. But when Simon Peter saw it, he fell at the knees of Jesus, crying, "Lord, leave me; I am a
9 sinful man." For amazement had seized him and all his
10 companions at the take of fish they had caught; as was the case with James and John, the sons of Zebedæus, who were partners of Simon. Then said Jesus to Simon, "Have no
11 fear; from now your catch will be men." Then they brought the boats to land, and leaving all they followed him.

12 When he was in one of their towns, there was a man full of leprosy, who, seeing Jesus, fell on his face and besought
13 him, "If you only choose, sir, you can cleanse me." So he

stretched his hand out and touched him, with the words, "I do choose, be cleansed." And the leprosy at once left
 14 him. Jesus ordered him not to say a word to anybody, but to "Go off and show yourself to the priest, and offer whatever Moses prescribed for your cleansing, to notify men."
 15 But the news of him spread abroad more and more; large crowds gathered to hear him and to be healed of their com-
 16 plaints, while he kept in lonely places and prayed.

17 One day he was teaching, and near him sat Pharisees and doctors of the Law who had come from every village of Galilee and Judæa as well as from Jerusalem. Now the power of the Lord was present for the work of healing.
 18 Some men came up, carrying a man who was paralysed; they tried to carry him inside and lay him in front of Jesus,
 19 but when they could not find any means of getting him in, on account of the crowd, they climbed to the top of the house and let him down through the tiles, mattress and all,
 20 among people in front of Jesus. When he saw their faith, he said, "Man, your sins are forgiven you." Then the scribes and Pharisees began to argue, "Who is this blas-
 22 phemer? Who can forgive sins, who but God alone?" Con-
 23 scious that they were arguing to themselves, Jesus addressed them, saying, "Why argue in your hearts? Which is the easier thing, to say, 'Your sins are forgiven,' or to say, 'Rise
 24 and walk'? But to let you see the Son of man has power on earth to forgive sins"—he said to the paralysed man,
 25 "Rise, I tell you, lift your mattress and go home." Instantly he got up before them, lifted what he had been lying on,
 26 and went home glorifying God. And all were seized with astonishment; they glorified God and were filled with awe, saying, "We have seen incredible things to-day."

27 On going outside after this, he noticed a taxgatherer called Levi sitting at the tax-office, and said to him, "Follow
 28 me"; he rose, left everything and followed him. Levi held
 29 a great banquet for him in his house; there was a large company present of taxgatherers and others who were guests
 30 along with them. But the Pharisees and their scribes complained to his disciples, "Why do you eat and drink with
 31 taxgatherers and sinners?" Jesus replied to them.

"Healthy people have no need of a doctor, but those who are ill:

32 I have not come to call just men but sinners to repentance."

33 He was told, "The disciples of John fast frequently and offer prayers, as do the disciples of the Pharisees; but your
 34 adherents eat and drink." Jesus said to them,

"Can you make friends at a wedding fast, while the bridegroom is beside them?"

35 A time will come when the bridegroom is taken from them,
and then they will fast at that time."

36 He also told them a parable:

"No one tears a piece from a new cloak and sews it on an
an old cloak;

otherwise he will tear the new cloak,
and the new piece will not match with the old.

37 No one pours fresh wine into old wineskins;
otherwise the fresh wine will burst the wineskins,
the wine will be spilt and the wineskins ruined.

38 No, fresh wine must be poured into new wineskins.

39 Besides, no one wants new wine immediately after drink-
ing old;

"The old," he says, "is better." "

6 One sabbath, it happened that as he was crossing the
cornfields his disciples pulled some ears of corn and ate
2 them, rubbing them in their hands. Some of the Pharisees
said, "Why are you doing what is not allowed on the sab-
3 bath?" But Jesus answered them, "And have you never
read what David did when he and his men were hungry?
4 He went into the house of God, took *the loaves of the Pres-
ence* and ate them, giving them to his men as well—bread
5 that no one is allowed to eat except the priests." And he
said to them, "The Son of man is the Lord even over the sab-
bath."

6 Another sabbath, he happened to go into the synagogue
and teach. Now a man was there who had his right hand
7 withered, and the scribes and Pharisees watched to see if he
would heal on the sabbath, so as to discover some charge
8 against him. He knew what was in their minds; so he told
the man with the withered hand, "Rise and stand forward."
9 He rose and stood before them. Then Jesus said to them,
"I ask you, is it right on the sabbath to help or to hurt, to
10 save life or to kill?" And glancing round at them all in
anger, he said to the man, "Stretch out your hand." He did
11 so, and his hand was quite restored. This filled them with
fury, and they discussed what they could do to Jesus.

12 It was in these days that he went off to the hillside to
13 pray. He spent the whole night in prayer to God, and when
day broke he summoned his disciples, choosing twelve of
14 them, to whom he gave the name of 'apostles': Simon (to
whom he gave the name of Peter), Andrew his brother,
15 James, John, Philip, Bartholomew, Matthew, Thomas, James
the son of Alphæus, Simon (who was called 'the Zealot'),
16 Judas the son of James, and Judas Iscariot (who turned
17 traitor). With them he came down the hill and stood
on a level spot. There was a great company of his disciples

with him, and a large multitude of people from all Judæa, from Jerusalem, and from the coast of Tyre and Sidon, who had come to hear him and to get cured of their diseases.
18 Those who were annoyed with unclean spirits also were
19 healed. Indeed the whole of the crowd made efforts to touch
20 him, for power issued from him and cured everybody. Then, raising his eyes, he looked at his disciples and said:

“Blessed are you poor!

the Realm of God is yours.

21 Blessed are you who hunger to-day!

you shall be satisfied.

Blessed are you who weep to-day!

you shall laugh.

22 Blessed are you when men will hate you,

when they will excommunicate you and denounce you and
defame you as wicked, on account of the Son of
man;

23 rejoice on that day and leap for joy!

rich is your reward in heaven—

for their fathers did the very same to the prophets.

24 But woe to you rich folk!

you get all the comforts you will ever get.

25 Woe to you who have your fill to-day!

you will be hungry.

Woe to you who laugh to-day!

you will wail and weep.

26 Woe to you when all men speak well of you!

that is just what their fathers did to the false
prophets.

27 I tell you, my hearers,

love your enemies, do good to those who hate you:

28 bless those who curse you, pray for those who abuse you.

29 If a man strikes you on the one cheek,

offer him the other as well:

if anyone takes your coat,

do not deny him your shirt as well;

30 give to anyone who asks you,

and never ask your goods back from anyone who has
taken them.

31 As you would like men to do to you,

so do to them.

32 If you love only those who love you, what credit is that to
you?

Why, even sinful men love those who love them.

33 If you help only those who help you, what merit is that
to you?

Why, even sinful men do that.

- 34 If you only lend to those from whom you hope to get something, what credit is that to you?
Even sinful men lend to one another, so as to get a fair return.
- 35 No, you must love your enemies and help them,
you must lend to them without expecting any return;
then you will have a rich reward,
you will be sons of the Most High—
for he is kind even to the ungrateful and the evil.
- 36 Be merciful,
as your Father is merciful.
- 37 Also, judge not, and you will not be judged yourselves:
condemn not, and you will not be condemned:
pardon, and you will be pardoned yourselves:
- 38 give, and you will have ample measure given you—
they will pour into your lap measure pressed down,
shaken together, and running over;
for the measure you deal out to others will be dealt back to yourselves.”
- 39 He also told them a parabolic word:
“Can one blind man lead another?
will they not both fall into a pit?”
- 40 A scholar is not above his teacher:
but if he is perfectly trained, he will be like his teacher.
- 41 Why note the splinter in your brother's eye, and fail to
42 see the plank in your own eye? How dare you say to your brother, ‘Brother, let me take out the splinter that is in your eye,’ and yet you never notice the plank in your own eye? You hypocrite! take the plank out of your own eye first, and then you will see properly to take out the splinter in your brother's eye.
- 43 No sound tree bears rotten fruit,
nor again does a rotten tree bear sound fruit:
- 44 each tree is known by its fruit.
Figs are not gathered from thorns,
and grapes are not plucked from a bramble-bush.
- 45 The good man produces good from the good stored in his heart,
and the evil man evil from his evil:
for a man's mouth utters what his heart is full of.
- 46 Why call me, ‘Lord, Lord!’ and obey me not? Everyone
47 who comes to me and listens to my words and acts upon
48 them, I will show you whom he is like. He is like a man engaged in building a house, who dug deep down and laid

his foundation on the rock; when a flood came, the river dashed against that house but could not shake it, for it
 49 had been well built. He who has listened and has not obeyed, is like a man who built a house on the earth with no foundation; the river dashed against it and it collapsed at once, and the ruin of that house was great."

7 When he had finished what he had to say in the hearing of the people, he went into Capharnahum.

2 Now there was an army-captain who had a servant ill, whom he valued very highly. This man was at the point of
 3 death; so, when the captain heard about Jesus, he sent some Jewish elders to him, asking him to come and make
 4 his servant well. When they reached Jesus, they asked him earnestly to do this. "He deserves to have this favour
 5 from you," they said, "for he is a lover of our nation; it was he who built our synagogue." So Jesus went with
 6 them. But he was not far from the house when the captain sent some friends to tell him, "Do not trouble yourself, sir;
 7 I am not fit to have you under my roof, and so I did not consider myself fit even to come to you. Just say the word,
 8 and let my servant be cured. For though I am a man under authority myself, I have soldiers under me; I tell one man to go, and he goes, I tell another to come and he comes, I
 9 tell my servant, 'Do this,' and he does it." When Jesus heard this, he marvelled at him, and turning to the crowd that followed he said, "I tell you, I have never met faith like
 10 this anywhere even in Israel." Then the messengers went back to the house and found that the sick servant was quite well.

11 It was shortly afterwards that he made his way to a town called Nain, accompanied by his disciples and a large
 12 crowd. Just as he was near the gate of the town, there was a dead man being carried out; he was the only son of his mother, and she was a widow. Numbers from the town
 13 were with her. And when the Lord saw her, he felt pity for her and said to her, "Do not weep." Then he went forward and touched the bier; the bearers stopped. "Young
 14 man," he said, "I bid you rise." Then the corpse sat up and began to speak; and Jesus gave him back to his mother.
 16 All were seized with awe and glorified God. "A great prophet has appeared among us," they said; "God has visited his
 17 people." And this story of Jesus spread through the whole of Judæa and all the surrounding country.

18 John's disciples reported all this to him. So John summoned two of his disciples and sent them to ask the Lord,
 19 "Are you the Coming One? Or are we to look out for some-
 20 one else?" When the men reached Jesus they said, "John

- the Baptist has sent us to you to ask if you are the Coming
 21 One, or if we are to look out for someone else?" Jesus at
 that moment was healing many people of diseases and com-
 22 plaints and evil spirits; he also bestowed sight on many
 blind folk. So he replied, "Go and report to John what you
 have seen and heard; that *the blind see*, the lame walk,
 lepers are cleansed, the deaf hear, the dead are raised, and
 23 *to the poor the gospel is preached*. And blessed is he who is
 repelled by nothing in me!"
- 24 When John's messengers had gone, he proceeded to speak
 to the crowds about John:
 "What did you go out to the desert to see?
 A reed swayed by the wind?
 25 Come, what did you go out to see?
 A man arrayed in soft robes?
 Those who are gorgeously dressed and luxurious live
 in royal palaces.
- 26 Come, what did you go out to see? A prophet?
 Yes, I tell you, and far more than a prophet.
- 27 This is he of whom it is written,
*Here I send my messenger before your face,
 to prepare the way for you.*
- 28 I tell you, among the sons of women no prophet is greater
 than John; and yet the least in the Realm of God is greater
 29 than he is." (On hearing this, all the people and the tax-
 gatherers acknowledged the justice of God, as they had
 30 been baptized with the baptism of John; but the Pharisees
 and jurists, who had refused his baptism, frustrated God's
 purpose for themselves.)
- 31 "To what then shall I compare the men of this genera-
 tion?
 What are they like?
 32 Like children sitting in the marketplace and calling to one
 another,
 'We piped to you and you would not dance,
 we lamented and you would not weep.'
 33 For John the Baptist has come, eating no bread and
 drinking no wine,
 and you say, 'He has a devil';
 34 the Son of man has come eating and drinking,
 and you say, 'Here is a glutton and a drunkard,
 a friend of taxgatherers and sinners!'
- 35 Nevertheless, Wisdom is vindicated by all her children."
 36 One of the Pharisees asked him to dinner, and entering
 37 the house of the Pharisee he reclined at table. Now there
 was a woman in the town who was a sinner, and when she
 found out that Jesus was at table in the house of the Phari-

38 see, she brought an alabaster flask of perfume and stood
behind him at his feet in tears; as her tears began to wet
his feet, she wiped them with the hair of her head, pressed
39 kisses on them, and anointed them with the perfume. When
his host the Pharisee noticed this, he said to himself, "If
he was a prophet, he would know what sort of a woman
40 this is who is touching him; for she is a sinner." Then
Jesus addressed him. "Simon," he said, "I have something
41 to say to you." "Speak, teacher," he said. "There was a
moneylender who had two debtors; one owed him fifty
42 pounds, the other five. As they were unable to pay, he
freely forgave them both. Tell me, now, which of them will
43 love him most?" "I suppose," said Simon, "the man who
44 had most forgiven." "Quite right," he said. Then turning
to the woman he said to Simon, "You see this woman?
When I came into your house,

you never gave me water for my feet,
while she has wet my feet with her tears and wiped
them with her hair;

45 you never gave me a kiss,
while ever since she came in she has kept pressing kisses
on my feet;

46 you never anointed my head with oil,
while she has anointed my feet with perfume.

47 Therefore I tell you, many as her sins are, they are forgiven,
for her love is great; whereas he to whom little is forgiven
48 has but little love." And he said to her, "Your sins are for-
49 given." His fellow guests began to say to themselves, "Who
50 is this, to forgive even sins?" But he said to the woman,
"Your faith has saved you; go in peace."

8 Shortly afterwards he went travelling from one town
and village to another, preaching and telling the good
2 news of the Reign of God; he was accompanied by the twelve
and by some women who had been healed of evil spirits and
illnesses, Mary called Magdalenê (out of whom seven dæmons
3 had been driven), Joanna the wife of Chuza the chancellor
of Herod, Susanna, and a number of others, who ministered
to him out of their means.

4 As a large crowd was gathering and as people were re-
sorting to him from town after town, he addressed them in
a parable:

5 "A sower went out to sow his seed. And as he sowed,
some seed fell on the road and was trampled down,
and wild birds ate it up;

6 some other seed dropped on the rock,
but it withered away when it sprang up, because it had
no moisture;

- 7 some other seed fell among thorns,
and the thorns sprang up with it and choked it;
8 some other seed fell on sound soil,
and springing up bore a crop, a hundredfold."

So saying, he called out, "He who has an ear, let him listen
9 to this." The disciples questioned him about the mean-
10 ing of the parable; so he said, "It is granted you to under-
stand the open secrets of the Reign of God, but the others
get it in parables, so that

*for all their seeing they may not see,
and for all their hearing they may not understand.*

11 This is what the parable means. The seed is the word of
12 God. Those 'on the road' are people who hear; but then
the devil comes and carries off the word from their hearts,
13 that they may not believe and be saved. Those 'on the
rock' are people who on hearing the word welcome it with
enthusiasm, but they have no root; they believe for a while,
14 and fall away in the hour of trial. As for the seed that fell
among thorns, that means people who hear but who go and
get choked with worries and money and the pleasures of
15 life, so that they never ripen. As for the seed in the good
soil, that means those who hear and hold fast the word in a
good, sound heart, and so bear fruit stedfastly.

16 No one lights a lamp and hides it under a vessel or puts
it below the bed:

he puts it on a stand, so that those who come in can
see the light.

17 For nothing is hidden that shall not be disclosed,
nothing concealed that shall not be known and revealed.

18 So take care how you listen;
for he who has, to him shall more be given,
while as for him who has not, from him shall be taken
even what he thinks he has."

19 His mother and brothers reached him, but they were un-
20 able to join him for the crowd. Word was brought to him
that "your mother and brothers are standing outside; they
21 wish to see you." But he answered, "My mother and brothers
are those who listen to the word of God and obey it."

22 It happened on one of these days that he embarked in a
boat alone with his disciples, and said to them, "Let us cross
23 to the other side of the lake." So they set sail. During the
voyage he fell asleep. But when a gale of wind came down
on the lake and they were being swamped and in peril, they
24 went and woke him up. "Master, master," they cried, "we
are drowning!" So he woke up and checked the wind and
25 the surf; they ceased and there was a calm. Then he said
to them, "Where is your faith?" They marvelled in awe,

saying to one another, "Whatever can he be? He gives orders to the very winds and waters, and they obey him!"

26 They put in at the country of the Gergesenes, on the shore
 27 facing Galilee. As he stepped out on land, he was met by a
 man from the town who had dæmons in him; for a long
 while he had worn no clothing, and he stayed not in a house
 28 but among the tombs. On catching sight of Jesus he
 shrieked aloud and prayed him with a loud cry, "Jesus, son
 of God most High, what business have you with me? Do
 29 not torture me, I beg of you." (For he had charged the
 unclean spirit to come out of the man. Many a time, when
 it had seized hold of him, he had been fastened secure in
 fetters and chains, but he would snap his bonds and be
 30 driven by the dæmon into the desert.) So Jesus asked him,
 "What is your name?" "Legion," he said, for a number
 31 of dæmons had entered him. And they begged him not to
 32 order them off to the abyss. As a considerable drove of
 swine was grazing there on the hillside, the dæmons begged
 33 him for leave to enter them. He gave them leave, and the
 dæmons came out of the man and went into the swine; the
 drove rushed down the steep slope into the lake and were
 34 suffocated. When the herdsmen saw what had occurred,
 35 they fled and reported it to the town and the hamlets. The
 people came out to see what had occurred, and when they
 reached Jesus they discovered the man whom the dæmons
 had left, seated at the feet of Jesus, clothed and sane. That
 36 frightened them. They got a report from those who had
 37 seen how the lunatic was cured, and then all the inhabitants
 of the surrounding country of the Gergesenes asked him to
 leave them, they were so seized with terror. He embarked in
 38 the boat and went back. The man whom the dæmons had
 left begged that he might accompany him; Jesus, however,
 39 sent him away, saying, "Go home and describe all that God
 has done for you." So he went off to proclaim through the
 whole town all that Jesus had done for him.

40 On his return Jesus was welcomed by the crowd; they
 41 were all looking out for him. A man called Jairus came,
 who was a president of the synagogue, and falling at the
 42 feet of Jesus entreated him to come to his house, for he
 had an only daughter about twelve years old, and she was
 43 dying. As Jesus went, the crowds kept crushing him, and
 a woman who had had a hemorrhage for twelve years,*
 44 which no one could cure, came up behind him and touched
 the tassel of his robe. Her hemorrhage instantly ceased.
 45 Jesus said, "Who touched me?" As everyone denied it,
 Peter and his companions said, "Master, the crowds are all

* Omitting *ἰατροῖς προσαναλώσασά ὅλον τὸν βίον*.

46 round you pressing hard!" Jesus said, "Somebody did touch
47 me, for I felt power had passed from me." So when the
woman saw she had not escaped notice, she came trembling,
and falling down before him she told before all the people
why she had touched him and how she had been instantly
48 cured. "Daughter," he said to her, "your faith has made
49 you well; depart in peace." He was still speaking when
someone came from the house of the synagogue-president to
say, "Your daughter is dead. Do not trouble the teacher any
50 further." But when Jesus heard it, he said to him, "Have
51 no fear, only believe and she shall get well." When he
reached the house, he would not allow anyone to come in
with him except Peter and James and John, and the child's
52 father and mother. Everyone was weeping and bewailing
her, but he said, "Stop weeping; she is not dead but asleep."
53 They laughed at him, knowing that she was dead. But he
54 took her hand and called to her, "Rise, little girl." And her
spirit returned, she got up instantly, and he ordered them
55 to give her something to eat. Her parents were amazed, but
56 he charged them not to tell anyone what had happened.

9 Calling the twelve apostles together, he gave them
power and authority over all dæmons as well as to heal
2 diseases, sending them out to preach the Reign of God and
3 to cure the sick. And he told them, "Take nothing for the
journey, neither stick nor wallet nor bread nor silver, and do
4 not carry two shirts. Whatever house you go into, stay there
5 and leave from there. Whoever will not receive you, leave
that town and shake off the very dust from your feet, in
6 testimony against them." So they went from village to
village, preaching the gospel and healing everywhere.
7 When Herod the tetrarch heard all that was going on,
he was quite at a loss; for some said that John had risen
8 from the dead, some that Elijah had appeared, and others
9 that one of the ancient prophets had arisen. Herod said,
"John I beheaded. But who is this, of whom I hear such
tales?" And he made efforts to see him.
10 Then the apostles came back and described to Jesus all
that they had done. He took them and retired in private
11 to a town called Bethsaida, but the crowds learned this and
followed him. He welcomed them, spoke to them of the Reign
12 of God, and cured those who needed to be healed. As
the day began to decline, the twelve came up to him and
said, "Send the crowd off to lodge in the villages and farms
around and get provisions there, for here we are in a desert
13 place." He said to them, "Give them some food yourselves."
They said, "We have only got five loaves and two fish. Un-
less—are we to go and buy food for the whole of this people?"

- 14 (There were about five thousand men of them.) He said
to his disciples, "Make them lie down in rows of about fifty."
15 They did so, and made them all lie down. Then taking the
16 five loaves and the two fish and looking up to heaven, he
blessed them, broke them in pieces and handed them to the
17 disciples to set before the crowd. And they all ate and had
enough. What they had left over was picked up, twelve
baskets full of fragments.
- 18 Now it happened that while he was praying by himself,
his disciples were beside him. So he inquired of them,
19 "Who do the crowds say that I am?" They replied, "John
the Baptist; though some say Elijah, and some say that one
20 of the ancient prophets has arisen." He said to them, "And
who do you say that I am?" Peter replied, "The Christ of
21 God." Then he forbade them strictly to tell this to anyone.
22 The Son of man, he said, has to endure great suffering, to
be rejected by the elders and high priests and scribes, to be
killed, and on the third day to be raised.
- 23 He said to all, "If anyone wishes to come after me, let him
deny himself, take up his cross day after day, and so fol-
low me;
- 24 for whoever wants to save his life will lose it,
and whoever loses his life for my sake, he will save it.
- 25 What profit will it be for a man to gain the whole world
26 and lose or forfeit himself? For whoever is ashamed of me
and my words, of him will the Son of man be ashamed when
he comes in his glory and in the glory of the Father and of
27 the holy angels. I tell you plainly, there are some of those
standing here who will not taste death, till they see the
Reign of God."
- 28 It was about eight days after he said this, when he took
Peter, John, and James, and went up the hillside to pray.
29 While he was praying, the appearance of his face altered
30 and his dress turned dazzling white. There two men were,
31 conversing with him, Moses and Elijah, who appeared in
a vision of glory, telling how he must go through with his
32 death and departure at Jerusalem! Now Peter and his
companions had been overpowered with sleep, but on waking
up they saw his glory and the two men who were standing
33 beside him. When they were parting from him, Peter said
to Jesus, "Master, it is a good thing we are here; let us put
up three tents, one for you, one for Moses, and one for
34 Elijah" (not knowing what he was saying). As he spoke,
a cloud came and overshadowed them; they were awestruck
35 as they passed into the cloud, but a voice came from the
cloud, "This is my Son, my Chosen one; listen to him."
36 When the voice ceased, they found themselves alone with

Jesus. In those days they kept silence, telling nobody anything of what they had seen.

37 Next day, when they came down the hill, a large crowd
38 met him. "Teacher," shouted a man from the crowd, "look
39 at my son, I beg of you, for he is my only boy, and a spirit
gets hold of him till he suddenly shrieks; it convulses him
till he foams; indeed it will hardly leave off tearing him to
40 pieces. I begged your disciples to cast it out, but they could
41 not." Jesus answered, "O faithless and perverse generation,
how long must I still be with you and bear with you? Fetch
42 your son here." Before the boy could reach Jesus, the dæmon
dashed him down and convulsed him; but Jesus checked the
unclean spirit, cured the boy, and handed him back to his
43 father. All were astounded at this grand display of God.
But while everyone marvelled at all he did, he said to his
44 disciples, "Let these words sink into your ears: 'the Son of
45 man is to be betrayed into the hands of men.'" Yet they
did not understand this saying—indeed it was kept a secret
from them, to prevent them from fathoming it—and they
were afraid to ask him about this saying.

46 A dispute arose among them as to which of them was the
47 greatest. Jesus knew the dispute that occupied their minds,
48 so he took hold of a little child and set it by his side; then
he said to them,

"Whoever receives this little child in my name receives me,
and whoever receives me receives him who sent me.

For it is the lowliest of you all who is great."

49 John said to him, "Master, we saw a man casting out
dæmons in your name, but we stopped him because he is not
50 a follower of ours." Jesus said to him, "Do not stop him;*
he who is not against you is for you."

51 As the time for his assumption was now due, he set his
52 face for the journey to Jerusalem. He sent messengers in
front of him. They went and entered a Samaritan village
53 to make preparations for him, but the people would not
receive him because his face was turned in the direction of
54 Jerusalem. So when the disciples James and John saw this,
they said, "Lord, will you have us bid *fire come down from*
55 *heaven and consume them?*" But he turned and checked
56 them. Then they journeyed to another village. And as
57 they journeyed along the road, a man said to him, "I will
58 follow you anywhere." Jesus said to him,

"Foxes have holes,
wild birds have nests,

but the Son of man has nowhere to lay his head."

* Omitting [οὐ γὰρ ἔστιν καὶ ὑμῶν].

59 He said to another man, "Follow me"; but he said, "Let
 60 me go and bury my father first of all." Jesus said to him,
 "Leave the dead to bury their own dead; you go and spread
 61 the news of the Reign of God." Another man also said to
 him, "I will follow you, Lord. But let me first say good-bye
 62 to my people at home." Jesus said to him, "No one is any
 use to the Reign of God who puts his hand to the plough and
 then looks behind him."

10 After that the Lord commissioned other seventy dis-
 ciples, sending them in front of him two by two to
 every town and place that he intended to visit himself.
 2 He said to them, "The harvest is rich, but the labourers are
 few; so pray the Lord of the harvest to send labourers to
 3 gather his harvest. Go your way; I am sending you out
 4 like lambs among wolves. Carry no purse, no wallet, no
 5 sandals. Never stop to salute anybody on the road. What-
 ever house you enter, first say, 'Peace be to this household!'
 6 Then, if there is a soul there breathing peace, your peace
 7 will rest on him; otherwise it will come back to you. Stay
 at the same house, eating and drinking what the people
 provide (for the workman deserves his wages); you are
 8 not to shift from one house to another. Wherever you are
 received, on entering any town, eat what is provided for you,
 9 heal those in the town who are ill, and tell them, 'The
 10 Reign of God is nearly on you.' But wherever you are not
 received, on entering any town, go out into the streets of
 11 the town and cry, 'The very dust of your town that clings to
 us, we wipe off from our feet as a protest. But mark this,
 12 the Reign of God is near!' I tell you, on the great Day it
 will be more bearable for Sodom than for that town.
 13 Woe to you, Khorazin! woe to you, Bethsaida! Had the
 miracles performed in you been performed in Tyre and Sidon,
 they would long ago have been sitting penitent in sackcloth
 14 and ashes. But it will be more bearable for Tyre and Sidon
 15 at the judgment than for you. And you, O Capharnahum!
Exalted to heaven? No, you will sink to Hades!
 16 He who listens to you listens to me,
 he who rejects you rejects me,
 and he who rejects me rejects him who sent me."
 17 The seventy came back with joy. "Lord," they said, "the
 18 very dæmons obey us in your name." He said to them,
 "Yes, I watched Satan fall from heaven like a flash of
 19 lightning. I have indeed given you the power of *treading*
on serpents and scorpions and of trampling down all the
 20 power of the Enemy; nothing shall injure you. Only,
 rejoice not because the spirits obey you:
 rejoice because your names are enrolled in heaven."

- 21 He thrilled with joy at that hour in the holy Spirit, saying, "I praise thee, Father, Lord of heaven and earth, for concealing this from the wise and learned and revealing it to the simple-minded; yes, Father, I praise thee that such was thy chosen purpose." Then turning to the disciples, he said,
- 22 "All has been handed over to me by my Father:
and no one knows who the Son is except the Father,
or who the Father is except the Son,
and he to whom the Son chooses to reveal him."
- 23 Turning to the disciples he said privately,
"Blessed are the eyes that see what you see!
- 24 For I tell you many prophets and kings have desired to
see what you see,
but they have not seen it:
and to hear what you hear,
but they have not heard it."
- 25 Now a jurist got up to tempt him. "Teacher," he said,
- 26 "what am I to do to inherit life eternal?" He said to him,
"What is written in the law? What do you read there?"
- 27 He replied, "*You must love the Lord your God with your whole heart, with your whole soul, with your whole strength, and with your whole mind. Also your neighbour as your-*
- 28 *self.*" "A right answer!" said Jesus; "*do that and you will*
- 29 *live.*" Anxious to make an excuse for himself, however, he
- 30 said to Jesus, "But who is my neighbour?" Jesus rejoined,
"A man going down from Jerusalem to Jericho fell among robbers, who stripped and belaboured him and then went
- 31 off, leaving him half-dead. Now it so chanced that a priest was going down the same road, but on seeing him he went
- 32 past on the opposite side. So did a Levite who came to the spot; he looked at him but passed on the opposite side.
- 33 However a Samaritan traveller came to where he was, and
- 34 felt pity when he saw him; he went to him, bound his wounds up, pouring oil and wine into them, mounted him on his own
- 35 steed, took him to an inn, and attended to him. Next morning he took out a couple of shillings and gave them to the innkeeper, saying, 'Attend to him, and if you are put to any
- 36 extra expense, I will refund you on my way back.' Which of these three men, in your opinion, proved a neighbour to
- 37 the man who fell among the robbers?" He said, "The man who took pity on him." Jesus said to him, "Then go and do the same."
- 38 In the course of their journey he entered a certain village, and a woman called Martha welcomed him to her house.
- 39 She had a sister called Mary, who seated herself at the feet
- 40 of the Lord to listen to his talk. Now Martha was so busy attending to them that she grew worried; she came up and

said, "Lord, is it all one to you that my sister has left me to do all the work alone? Come, tell her to lend me a hand." The Lord answered her, "Martha, Martha,* Mary has chosen the best dish, and she is not to be dragged away from it."

- 11** He was praying at a certain place, and when he stopped one of his disciples said to him, "Lord, teach us to pray, as John taught his disciples." He said to them, "When you pray, say—Father,
thy name be revered,
thy Reign begin;
3 give us our bread for the morrow day by day,
4 and forgive us our sins,
for we do forgive everyone who has offended us;
and lead us not into temptation."
5 Then he said to them, "Suppose one of you has a friend,
and you go to him at midnight and say to him, 'Friend,
6 let me have three loaves; for a friend of mine travelling has come to my house and I have nothing to set before him.'
7 And suppose he answers from the inside, 'Don't bother me; the door is locked by this time, and my children are in bed
8 with me. I can't get up and give you anything.' I tell you, though he will not get up and give you anything because you are a friend of his, he will at least rise and give you what-
9 ever you want, because you persist. So I tell you, ask and the gift will be yours,
seek and you will find,
knock and the door will open to you;
10 for everyone who asks receives,
the seeker finds,
the door is opened to anyone who knocks.
11 What father among you, if asked by his son for a loaf, will hand him a stone?—
or, if asked for a fish, will hand him a serpent instead of a fish?—
12 or, if asked for an egg, will he hand him a scorpion?
13 Well, if for all your evil you know to give your children what is good,
how much more will your Father give the holy Spirit from heaven to those who ask him?"
14 He was casting out a dumb dæmon, and when the dæmon had gone out the dumb man spoke. The crowds marvelled,
15 but some of them said, "It is by Beelzebul the prince of
16 dæmons that he casts out dæmons." Others, by way of

* Omitting μερυνᾶς . . . χορεία (D adding θορυβάξην). I translate μερίδα by 'dish,' to bring out the point and play of the saying. Jesus means that Mary has chosen well in selecting the nourishment of his teaching.

tempting him, demanded he should give them a Sign from
 17 heaven. He knew what they were thinking about, so he
 said to them,

“Any realm divided against itself comes to ruin,
 house after house falls down;

18 If Satan is indeed divided against himself,
 how can his realm stand?

You say I am casting out dæmons by Beelzebul?

19 If I cast out dæmons by Beelzebul,
 by whom do your sons cast them out?

Thus they shall be your judges.

20 But if it is by the finger of God that I cast dæmons out,
 then the Reign of God has reached you already.

21 When the strong man in armour guards his homestead, his
 22 property is undisturbed; but when a stronger man attacks
 and conquers him, he seizes the panoply on which he relied
 and divides up the spoil.

23 He who is not with me is against me,
 and he who does not gather with me scatters.*

24 When an unclean spirit leaves a man, it roams through
 dry places in search of ease. As it finds none, then it says,

25 ‘I will go back to the house I left’; and when it comes it
 26 finds the house clean and all in order. Then off it goes to
 fetch seven other spirits worse than itself; they go in and
 dwell there, and the last state of that man is worse than
 the first.”

27 While he was saying this, a woman shouted to him out of
 the crowd, “Blessed is the womb that bore you, and the
 28 breasts you sucked!” But he said, “Blessed rather are those
 who hear and who observe the word of God!”

29 As the crowds were thronging to him, he proceeded to say,
 “This is an evil generation: it demands a Sign,
 but no Sign will be given to it except the Sign of
 Jonah;

30 for as Jonah was a Sign to the Ninivites,
 so shall the Son of man be to this generation.

31 The queen of the South will rise at the judgment with
 the men of this generation and condemn them;
 for she came from the ends of the earth to listen to
 the wisdom of Solomon,
 and here is One greater than Solomon.

32 The men of Ninive will rise at the judgment with this
 generation and condemn it;
 for when Jonah preached they did repent,
 and here is One greater than Jonah.

* Omitting *με*, which von Soden inserts within brackets.

- 33 No one lights a lamp to put it in a cellar or under a bowl,
but on a stand, so that those who come in can see the light.
- 34 Your eye is the lamp of the body:
when your eye is sound,
then the whole of your body has light,
but if your eye is diseased,
then your body is darkened.
- 35 (Look! perhaps your very light is dark.)
- 36 So if your whole body has light, without any corner of it in darkness, it will be lit up entirely, as when a lamp lights you with its rays."
- 37 When he finished speaking, a Pharisee asked him to take a meal in his house; so he went in and lay down at table.
- 38 The Pharisee was astonished to see that he had not washed before the meal, but the Lord said to him,
"You Pharisees do clean the outside of the cup and the plate,
but your inner life is filled with rapacity and malice.
- 40 Foolish men! did not He who made the outside make the inside of things too?
- 41 Better cleanse * what is within; then nothing will be unclean for you.
- 42 But woe to you Pharisees!
you tithe mint and rue and every vegetable,
but justice and the love of God you disregard;
these latter you ought to have practised—without omitting the former.
- 43 Woe to you Pharisees!
you love the front bench in the synagogues
and salutations in the marketplaces.
- 44 Woe to you!
you are like unsuspected tombs;
men walk over them unawares."
- 45 One of the jurists said to him, "Teacher, when you say
46 this you are insulting us as well." He said,
"And woe to you jurists! you load men with irksome burdens,
and you will not put a single finger to their burdens.
- 47 Woe to you! you build tombs for the prophets whom your own fathers killed:

* The ordinary text δότε ἐλεημοσύνην ("give alms") represents the Aramaic *Zakki*. But the Aramaic *dakki* ("purify" or "cleanse") suits the context better, and Wellhausen plausibly suggests that Luke has confused "these two verbs which differ very little in sound and originally are identical."

- 48 thus you testify and consent to what your fathers did,
 for they killed and you build.
- 49 This is why the Wisdom of God said, 'I will send them
 50 prophets and apostles, some they will kill and some they
 51 will persecute'; it was that the blood of all the prophets
 shed from the foundation of the world might be charged
 upon this generation, from the blood of Abel down to the
 blood of Zechariah who was slain between the altar and
 the House of God—yes, I tell you, it will all be charged upon
 this generation.
- 52 Woe to you jurists! you have taken the key that unlocks
 the door of knowledge;
 you have not entered yourselves,
 and you have stopped those who were entering."
- 53 After he had gone away, the scribes and Pharisees com-
 54 menced to follow him up closely and cross-question him on
 many points, lying in ambush to catch a word from his lips.
- 12** Meanwhile, as the crowd was gathered in its thou-
 sands till they trod on one another, he proceeded to
 say to his disciples first of all, "Be on your guard against the
 leaven of the Pharisees, which is hypocrisy.
- 2 Nothing is hidden that shall not be revealed,
 or concealed that shall not be made known.
- 3 So all you utter in the dark will be heard in the light,
 and what you whisper in chambers will be proclaimed
 on the house-tops.
- 4 I tell you, my friends,
 have no fear of those who kill the body but after that can
 do no more;
- 5 I will show you whom to fear—
 fear Him who after he has killed has power to cast you
 into Gehenna.
 Yes, I tell you, fear Him.
- 6 Are not five sparrows sold for two farthings?
 Yet not one of them is forgotten by God.
- 7 But the very hairs on your head are all numbered;
 fear not, you are worth far more * than sparrows.
- 8 I tell you, whoever acknowledges me before men,
 the Son of man will acknowledge him before the angels
 of God;
- 9 and he who disowns me before men,
 will be disowned before the angels of God.
- 10 Everyone also who says a word against the Son of man
 will be forgiven for it,
 but he who blasphemes against the holy Spirit will
 never be forgiven.

* See above, on p. 16.

11 When they bring you before synagogues and the magistrates and authorities, do not trouble yourselves about how
12 to defend yourselves or what to say, for the holy Spirit will teach you at that hour what you should say."

13 A man out of the crowd said to him, "Teacher, tell my
14 brother to give me my share of our inheritance"; but he said to him, "Man, who made me a judge or arbitrator over
15 your affairs?" Then he said to them, "See and keep clear of covetousness in every shape and form, for a man's life is not
part of his possessions because he has ample wealth."

16 He told them a parable. "A rich man's estate bore heavy
17 crops. So he debated, 'What am I to do? I have no room
18 to store my crops.' And he said, 'This is what I will do. I will pull down my granaries and build larger ones, where I
19 can store all my produce and my goods. And I will say to
my soul, 'Soul, you have ample stores laid up for many a
20 year; take your ease, eat, drink and be merry.' " But God said to him, 'Foolish man, this very night your soul is required
21 from you; and who will get all you have prepared?' So fares the man who lays up treasure for himself, instead of gaining
the riches of God."

22 To his disciples he said, "Therefore I tell you,
never trouble about what you are to eat in life,
nor about what you are to put on your body;

23 life is something more than food,
and the body is something more than clothes.

24 Look at the crows! they neither sow nor reap,
no storehouse or granary have they,
and yet God feeds them.

How much more are you worth than birds!

25 Which of you can add an ell to his height by troubling
about it?

26 and if you cannot manage even this, why trouble over
other things?

27 Look how the lilies neither spin nor weave;
and yet, I tell you, even Solomon in all his grandeur was
never robed like one of them.

28 Now if God so clothes grass which blooms to-day in the
field and is thrown to-morrow into the furnace, how much
more will he clothe you! O men, how little you trust him!

29 So do not seek food and drink and be worried; pagans make
30 food and drink their aim in life, but your Father knows quite
31 well you need that; only seek his Realm, and it will be yours
32 over and above. Fear not, you little flock, for your Father's
delight is to give you the Realm.

33 Sell what you possess and give it away in alms,
make purses for yourselves that never wear out:

get treasure in heaven that never fails,
that no thief can get at, no moth destroy.

34 For where your treasure lies,
your heart will lie there too.

35 Keep your loins girt and your lamps lit, and be like men
36 who are expecting their lord and master on his return from
a marriage-banquet, so as to open the door for him at once,
37 when he comes and knocks. Blessed are those servants
whom the lord and master finds awake when he comes! I
tell you truly, he will gird himself, make them recline at
38 table, and come forward to wait on them. Whether he come
in the second or the third watch of the night and finds them
39 thus alert, blessed are they! Be sure of this, that if the
householder had known at what hour the thief was coming,*
40 he would not have allowed his house to be broken into. So
be ready yourselves, for the Son of man is coming at an hour
you do not expect."

41 Peter said, "Lord, are you telling this parable for us, or is
42 it for all and sundry?" The Lord said, "Well, where is the
trusty, thoughtful steward whom the lord and master will
set over his establishment, to give out supplies at the proper
43 time? Blessed is that servant if his lord and master finds
44 him so doing when he arrives! I tell you plainly, he will
45 set him over all his property. But if that servant says to
himself, 'My lord and master is long of arriving,' and if he
starts to beat the manservants and maidservants, to eat and
46 drink and to get drunk, that servant's lord and master will
arrive on a day when he does not expect him, and at an hour
which he does not know; sharply will he punish him, and
assign him the fate of unbelievers.

47 The servant who knew his lord and master's orders and
did not prepare † for them,
will receive many lashes;

48 whereas he who was ignorant and did what deserves a
beating,
will receive few lashes.

He who has much given him
will have much required from him,
and he who has much entrusted to him
will have all the more demanded of him.

49 I have come to throw fire on earth.
Would it were kindled already!

50 I have a baptism to undergo—
what tension I suffer, till it is all over!

* Omitting [ἐγγεγόρησεν ἄν, καί], a harmonistic gloss from Matthew xxiv. 43.

† Omitting ἢ ποιήσας.

- 51 You think I am here to make peace on earth?
No, I tell you, it is dissension.
- 52 After this there will be five at issue in one house,
three divided against two and two against three,
- 53 father against son and *son against father*,
mother against daughter and *daughter against mother*,
mother-in-law against daughter-in-law and *daughter-in-law against mother-in-law*."
- 54 To the crowds he said,
"When you see a cloud rise in the west,
you say, 'There is a shower coming,'
and so it is:
- 55 when you feel the south wind blow,
you say, 'There will be heat,'
and so it is.
- 56 You hypocrites, you know how to decipher the look of
earth and sky;
how is it you cannot decipher the meaning of this era?
- 57 And why do you not yourselves settle what is right?
- 58 Thus, when you go before the magistrate with your opponent,
do your utmost to get quit of him on the way there, in case
he hales you before the judge; then the judge will hand you
over to the jailer, and the jailer will throw you in prison.
- 59 I tell you, you will never get out till you pay the last farthing
of your debt."
- 13** It was at this time that some people came to tell him
about the Galileans whose blood Pilate had mingled
2 with their sacrifices. But he replied to them,
"Do you think, because they suffered this, that these Gali-
leans were worse sinners than the rest of the Gali-
leans?
- 3 I tell you, no;
unless you repent, you will all perish as they did.
- 4 Or those eighteen men killed by the fall of the tower at
Siloam?—
do you think they were worse offenders than the rest of
the residents in Jerusalem?
- 5 I tell you, no;
unless you repent, you will all perish as they did."
- 6 And he told this parable. "A man had a fig tree planted
in his vineyard; he came in search of fruit on it, but he
- 7 found none. So he said to the vinedresser, 'Here have I
come for three years in search of fruit on this fig tree with-
out finding any; cut it down, why should it take up space?'
- 8 But the man replied, 'Leave it for this year, sir, till I dig
9 round about it and put in manure. Then it may bear fruit
next year. If not, you can have it cut down.'

10 When he was teaching in one of the synagogues on the
11 sabbath, there was a woman who for eighteen years had
suffered weakness from an evil spirit; indeed she was bent
12 double and could not raise herself at all. Jesus noticed her
and called to her, "Woman, you are released from your
13 weakness." He laid his hands on her, and instantly she
14 became erect and glorified God. But the president of the
synagogue was annoyed at Jesus healing on the sabbath,
and he said to the crowd, "There are six days for work to
be done; come during them to get healed, instead of on
15 the sabbath." The Lord replied to him, "You hypocrite,
does not each of you untether his ox or ass from the stall
16 on the sabbath and lead it away to drink? And this woman,
a daughter of Abraham, bound by Satan for all these
eighteen years, was she not to be freed from her bondage on
17 the sabbath?" As he said this, all his opponents were
put to shame; but as all the crowd rejoiced over all his
18 splendid doings, he said,

"What is the Reign of God like?

to what shall I compare it?

19 It is like a grain of mustard-seed, which a man took and
put into his orchard, where it grew up and became a tree,
20 and *wild birds roosted in the branches of it.*" He added,
21 "To what shall I compare the Reign of God? It is like
dough, which a woman took and buried in three pecks of
flour, till all of it was leavened."

22 On he went, teaching from one town and village to another,
as he made his way to Jerusalem.

23 A man said to him, "Is it only a few, sir, who are saved?"

24 So he said to them, "Strive to get in through the narrow
door; for I tell you, many will try to get in and not be able,

25 once the master of the House has risen and closed the door.

You may stand outside and knock at the door, crying, 'Lord,
open for us,' but he will answer you, 'I do not know where

26 you come from.' You will then proceed to say, 'But we ate
and drank in your presence, and you taught in our streets!'

27 'I tell you,' he will say, 'I do not know where you come from;

28 *begone, every one of you, you evildoers!*" There you will

wail and gnash your teeth, to see Abraham, Isaac, Jacob and
all the prophets inside the Realm of God, and yourselves shut

29 out. Yes, and people will be coming *from east and west* and
north and south to their places at the feast within the Realm
of God.

30 Some are last who will be first,
and some are first who will be last."

31 Just then some Pharisees came up to tell him, "Get away
32 from here, for Herod intends to kill you." "Go and tell

that fox," he replied, "I cast out dæmons and perform cures to-day and to-morrow, and on the third day I complete my
 33 task! But I must journey on, to-day, to-morrow, and the next day; it would never do for a prophet to perish except
 34 in Jerusalem! O Jerusalem, Jerusalem, slaying the prophets and stoning those who have been sent to you! How often I would fain have gathered your children as a fowl gathers her brood under her wings! But you would not have it!
 35 *See, your House is to be left to yourselves.* I tell you, you will never see me till the day comes when you say, *Blessed be he who comes in the Lord's name.*"

14 Now when he entered the house of a ruler who belonged to the Pharisees to take a meal, they watched
 2 him closely. In front of him there was a man who had dropsy; so Jesus asked the jurists and Pharisees, "Is it right
 3 to heal on the sabbath or not?" They held their peace. Then Jesus took hold of the man and cured him and sent
 5 him off. "Which of you," he said to them, "when an ass or an ox has fallen into a well, will not pull him out at once
 6 upon the sabbath day?" This they could not dispute.
 7 He also told a parable to the guests, when he observed
 8 how they picked out the best places. "When anyone invites you to a marriage-banquet," he said, "never lie down in the best place, in case a more distinguished guest than yourself
 9 has been invited; then the host will tell you, 'Make room for him,' and you will proceed in shame to take the lowest
 10 place. No, when you are invited, go and recline in the lowest place, so that when your host enters he will tell you, 'Move higher up, my friend.' Then you will be honoured before your fellow guests.
 11 For everyone who uplifts himself will be humbled, and he who humbles himself will be uplifted."
 12 He also said to his host, "When you give a dinner or supper, do not ask your friends or your brothers or your relatives or your rich neighbours, in case they invite you
 13 back again and you get repaid. No, when you give a banquet, invite the poor, the maimed, the lame, and the blind.
 14 Then you will be blessed; for as they have no means of repaying you, you will be repaid at the resurrection of the just."
 15 Hearing this, one of his fellow guests said to him, "Blessed
 16 is he who feasts in the Realm of God!" Jesus said to him, "There was a man who was giving a large supper, to which
 17 he had invited a number of guests. At the hour for supper, he sent his servant to tell the guests, 'Come, everything is
 18 ready.' But they all alike proceeded to decline. The first said to him, 'I have bought a farm and I am obliged to go
 19 and look at it. Pray consider me excused.' The second said,

'I have bought five pair of oxen and I am going to try them. Pray consider me excused.' Another said, 'I have married a wife; that is why I cannot come.' The servant went and reported this to his master. Then the master of the house was enraged, and said to his servant, 'Quick, go out to the streets and lanes of the town and bring in the poor, the maimed, the blind and the lame.' When the servant announced, 'Your order has been carried out, sir, but there is still room,' the master said to the servant, 'Go out to the roads and hedges and press people to come in, to fill up my house. For I tell you, not one of those who were invited shall taste my supper.' "

There were large crowds travelling with him; so he turned and said to them,

"If anyone comes to me and does not hate his father and mother and wife and children and brothers and sisters, aye and his own life,

he cannot be a disciple of mine;

whoever does not carry his own cross and come after me, he cannot be a disciple of mine.

For which of you, wanting to build a tower, does not first sit down to calculate the expense, to see if he has enough money to complete it?—in case, after he has laid the foundation and then is unable to finish the building, all the speculators start to make fun of him, saying, 'This fellow started to build but he could not finish it!' Or what king sets out to fight against another king without first sitting down to deliberate whether with ten thousand men he can encounter the king who is attacking him with twenty thousand? If he cannot, when the other is still at a distance he will send an embassy to do homage to him.

So with everyone of you who will not part with all his goods—

he cannot be a disciple of mine.

Salt is excellent indeed: but if salt becomes insipid, what will restore its flavour? It is no use for either soil or dung-hill, it is flung out. He who has an ear, let him listen to this."

15 The taxgatherers and sinners were all approaching him to listen to him, but the Pharisees and the scribes complained, "He welcomes sinners and eats along with them!" So he told them this parable, "Which of you with a hundred sheep, if he loses one, does not leave the ninety-nine in the open field and go after the lost one till he finds it? When he finds it, he lays it on his shoulders with joy, and when he gets home he gathers his friends and neighbours: 'Rejoice with me,' he says to them, 'for I have found

7 the sheep I lost.' So, I tell you, there will be joy in heaven
over a single sinner who repents, more than over ninety-
8 nine good people who do not need to repent. Or again,
suppose a woman has ten shillings. If she loses one, does
she not light a lamp and scour the house, searching carefully
9 till she finds it? And when she finds it, she gathers her
women-friends and neighbours, saying, 'Rejoice with me,
10 for I have found the shilling I lost.' So, I tell you, there is
joy in the presence of the angels of God over a single sinner
who repents."

11 He also said: "There was a man who had two sons, and
12 the younger said to his father, 'Father, give me the share
of the property that falls to me.' So he divided his means
13 among them. Not many days later, the younger son sold
off everything and went abroad to a distant land, where he
14 squandered his means in loose living. After he had spent
his all, a severe famine set in throughout that land, and
15 he began to feel in want; so he went and attached himself
to a citizen of that land, who sent him to his fields to feed
16 swine. And he was fain to fill his belly with the pods the
17 swine were eating; no one gave him anything. But when he
came to his senses, he said, 'How many hired men of my
father have more than enough to eat, and here am I, per-
18 ishing of hunger! I will be up and off to my father, and I
will say to him, "Father, I have sinned against heaven and
19 before you; I don't deserve to be called your son any more;
20 only make me like one of your hired men." ' So he got up
and went off to his father. But when he was still far away,
his father saw him and felt pity for him and ran to fall
21 upon his neck and kiss him. The son said to him, 'Father,
I have sinned against heaven and before you; I don't de-
22 serve to be called your son any more.' But the father said
to his servants, 'Quick, bring the best robe and put it on
him, give him a ring for his hand and sandals for his feet,
23 and bring the fatted calf, kill it, and let us eat and be merry;
24 for my son here was dead and he has come to life, he was
lost and he is found.' So they began to make merry.
25 Now his elder son was out in the field, and as he came near
26 the house he heard music and dancing; so, summoning one
27 of the servants, he asked what this meant. The servant
told him, 'Your brother has arrived, and your father has
killed the fatted calf, because he has got him back safe and
28 sound.' This angered him, and he would not go in. His
29 father came out and tried to appease him; but he replied,
'Look at all the years I have been serving you! I never
neglected any of your orders, and yet you have never given
me so much as a kid, to let me make merry with my friends.

30 But as soon as this son of yours arrives, after wasting your
 31 means with harlots, you kill the fatted calf for him!' The
 father said to him, 'My son, you and I are always together;
 32 all I have is yours. We could not but make merry and re-
 joice, for your brother here was dead and he has come to
 life again, he was lost but he is found.' "

16 He also said to the disciples: "There was a rich man
 who had a factor, and this factor, he found, was ac-
 2 cused of mismanaging his property. So he summoned him
 and said, 'What is this I hear about you? Hand in your ac-
 3 counts; you cannot be factor any longer.' The factor said
 to himself, 'What am I to do, now that my master is taking
 the factorship away from me? I am too weak to dig, I am
 4 ashamed to beg. Ah, I know what I will do, so that people
 will welcome me to their houses when I am deposed from
 5 the factorship.' So he summoned every single one of his
 master's debtors. He asked the first, 'How much are you
 6 owing to my master?' 'A hundred barrels of oil,' he said.
 The factor told him, 'Here is your bill; sit down at once and
 7 enter fifty barrels.' Then he asked another, 'And how much
 do you owe?' 'A hundred quarters of wheat,' he said. 'Here
 8 is your bill,' said the factor, 'just enter eighty.' Well,
 the master praised the dishonest factor for looking ahead; for
 the children of this world look further ahead, in dealing with
 9 their own generation, than the children of Light. And I tell
 you, use mammon, dishonest as it is, to make friends for
 yourselves, so that when you die * they may welcome you to
 the eternal abodes.

10 He who is faithful with a trifle is also faithful with a large
 trust,
 and he who is dishonest with a trifle is also dishonest with
 a large trust.

11 So if you are not faithful with dishonest mammon,
 how can you ever be trusted with true Riches?

12 And if you are not faithful with what belongs to another,
 how can you ever be given what is your own?

13 No servant can serve two masters:
 either he will hate one and love the other,
 or else he will stand by the one and despise the other—
 you cannot serve God and Mammon."

14 Now the Pharisees, who were fond of money, heard all
 15 this, and they sneered at him. So he told them, "You are
 the people who get men to think you are good, but God
 knows what your hearts are! What is lofty in the view of
 man is loathsome in the eyes of God.

* Reading ἐκλίπητε or ἐκλείπητε.

16 The Law and the prophets lasted till John; since then
the good news of the Realm of God is preached, and any-
17 one presses in. Yet it is easier for heaven and earth to pass
away than for an iota of the Law to lapse.

18 Anyone who divorces his wife and marries another woman
commits adultery,
and he who marries a divorced woman commits adultery.

19 There was a rich man, clad in purple and fine linen, who
20 lived sumptuously every day. Outside his door lay a poor
21 man called Lazarus; he was a mass of ulcers, and fain to
feed on the crumbs that fell from the rich man's table.
22 (The very dogs used to come and lick his ulcers.) Now it
happened that the poor man died, and he was carried by
the angels to Abraham's bosom. The rich man died too,
23 and was buried. And as he was being tortured in Hades, he
raised his eyes and saw Abraham far away with Lazarus
24 in his bosom; so he called out, 'Father Abraham, take pity
on me, send Lazarus to dip his finger-tip in water and cool
25 my tongue, for I am in anguish in these flames.' But Abra-
ham said, 'Remember, my son, you got all the bliss when you
were alive, just as Lazarus got the ills of life; he is in com-
26 fort now, and you in anguish. Besides all that, a great gulf
yawns between us and you, to keep back those who want to
cross from us to you and also those who would pass from you
27 to us.' Then he said, 'Well, father, I beg you to send him
28 to my father's house, for I have five brothers; let him bear
testimony to them, that they may not come to this place
29 of torture as well.' 'They have got Moses and the prophets,'
30 said Abraham, 'they can listen to them.' 'No, father Abra-
ham,' he said, 'but if someone only goes to them from the
31 dead, they will repent.' He said to him, 'If they will not
listen to Moses and the prophets, they will not be convinced,
not even if one rose from the dead.' "

17 To his disciples he said, "It is inevitable that hin-
drances should come but woe to the man by whom
2 they come; it would be well for him to have a millstone
hung round his neck and be tossed into the sea, rather than
3 prove a hindrance to one of these little ones! Take heed
to yourselves. If your brother sins, check him; and if he
4 repents, forgive him. Even if he sins against you seven
times in one day and turns to you seven times saying, 'I
5 repent,' you must forgive him." The apostles said to the
6 Lord, "Give us more faith!" The Lord said, "If you had
faith the size of a grain of mustard-seed, you would say to
this mulberry tree, 'Be uprooted and planted in the sea,' and

- 7 it would obey you. Which of you, with a servant out ploughing or shepherding, will say to him when he comes in from the field, 'Come at once and take your place at
8 table'? Will the man not rather say to him, 'Get something ready for my supper; gird yourself and wait on me till I eat and drink; then you can eat and drink yourself'?
9 Does he thank the servant for doing his bidding? Well,
10 it is the same with you; when you have done all you are bidden, say, 'We are but servants;* we have only done our duty.' "
- 11 Now it happened, in the course of his journey to Jerusalem, that he passed between Samaria and Galilee. On entering one village, he was met by ten lepers, who stood at
12 a distance and lifted up their voices, saying, "Jesus, master,
13 have pity on us." Noticing them he said, "Go and *show yourselves to the priests.*" And as they went, they were
14 cleansed. Now one of them turned back when he saw he
15 had been cured, glorifying God with a loud voice; he fell on his face at the feet of Jesus and thanked him. The man
16 was a Samaritan. So Jesus said, "Were all the ten not
17 cleansed? Where are the other nine? Was there no one to return and give glory to God except this foreigner?"
18 And he said to him, "Get up and go, your faith has made you well."
- 19 On being asked by the Pharisees when the Reign of God was coming, he answered them, "The Reign of God is not
20 coming as you hope to catch sight of it; no one will say, 'Here it is' or 'There it is,' for the Reign of God is now in your midst."
- 21 To his disciples he said, "There will come days when you will long and long in vain to have even one day of the Son
22 of man. Men will say, 'See, here he is!' 'See, there he is!' but never go to them, never run after them;
23 for like lightning that flashes from one side of the sky to the other,
24 so will the Son of man be on his own day.
- 25 (Though he must first endure great suffering and be rejected by the present generation.) Even as it was in the days of Noah, so will it be in the days of the Son of man;
26 they were eating, drinking, marrying and being married, till the day *Noah entered the ark*—then came the deluge
27 and destroyed them all. Or even as it was in the days of Lot; they were eating, drinking, buying, selling, planting
28 and building, but on the day that Lot left Sodom *it rained*

* Omitting ἀσέβου with Syr. Sin. followed by most recent editors. The emphasis falls on the simple fact of being slaves, not on any distinction between good and bad slaves.

fire and brimstone from heaven and destroyed them all.
30 So will it be on the day the Son of man is revealed. On
31 that day, if a man is on the housetop and his goods inside
32 the house, he must not go down to fetch them out; nor
must a man in the field *turn back* (remember Lot's wife).
33 Whoever tries to secure his life will lose it,
and whoever loses it will preserve it.
34 On that night, I tell you,
there will be two men in a single bed,
one will be taken and the other left;
35 two women will be grinding together,
one will be taken and the other left."
37 "Where, Lord?" they asked him. And he said to them,
"Where the body lies,
there will the vultures gather."

2 **18** He also told them a parable about the need of al-
ways praying and never losing heart. "In a certain
town," he said, "there was a judge who had no reverence for
3 God and no respect even for man. And in that town there
was a widow who used to go and appeal to him for 'Justice
4 against my opponent!' For a while he would not, but after-
wards he said to himself, 'Though I have no reverence for
5 God and no respect even for man, still, as this widow is
bothering me, I will see justice done to her—not to have her
6 for ever coming and pestering me.' Listen," said the Lord,
7 "to what this unjust judge says! And will not God see
justice done to his elect who cry to him by day and night?
8 Will he be tolerant to their opponents? I tell you, he will
quickly see justice done to his elect! And yet, when the Son
of man does come, will he find faith on earth?"

9 He also told the following parable to certain persons who
were sure of their own goodness and looked down upon
10 everybody else. "Two men went up to pray in the temple;
11 one was a Pharisee and the other was a taxgatherer. The
Pharisee stood up and said his prayer as follows; 'I thank
thee, O God, I am not like the rest of men, thieves, rogues,
12 and immoral, or even like yon taxgatherer. Twice a week
13 I fast; on all my income I pay tithes.' But the taxgatherer
stood far away and would not lift even his eyes to heaven,
but beat his breast, saying, 'O God, have mercy on me for
14 my sins!' I tell you, he went home accepted by God rather
than the other man;

for everyone who uplifts himself will be humbled,
and he who humbles himself will be uplifted."

15 Now people even brought their infants for him to touch
16 them; when the disciples noticed it they checked them, but
Jesus called for the infants. "Let the children come to me,"

he said, "do not stop them: the Realm of God belongs to
17 such as these. I tell you truly, whoever will not submit to
the Reign of God like a child, will never get into it at all."
18 Then a ruler asked him, "Good teacher, what am I to do
19 to inherit life eternal?" Jesus said to him, "Why call me
20 'good'? No one is good, no one but God. You know the
commands: *do not commit adultery, do not kill, do not steal,*
do not bear false witness, honour your father and mother."
21 He said, "I have observed all these commands from my
22 youth." When Jesus heard this, he said to him, "You lack
one thing more; sell all you have, distribute the money
among the poor and you will have treasure in heaven; then
23 come and follow me." But when he heard that, he was
24 vexed, for he was extremely rich. So Jesus looked at him
and said, "How difficult it is for those who have money to
25 enter the Realm of God! Why, it is easier for a camel to
get through a needle's eye than for a rich man to get into
26 the Realm of God." His hearers said, "Then who ever can
27 be saved?" He said, "What is impossible for men is possible
28 for God." Peter said, "Well, we have left our homes and
29 followed you!" He said to them, "I tell you truly, no one
has left home or wife or brothers or parents or children for
30 the sake of the Realm of God, who does not receive ever so
much more in this present world, and in the world to come
life eternal."
31 Then he took the twelve aside and told them, "We are
going up to Jerusalem, and all the predictions of the prophets
32 regarding the Son of man will be fulfilled; he will be betrayed
33 to the Gentiles, mocked, ill-treated and spat on; they will
scourge him and kill him, but he will rise again on the third
34 day." However, they did not understand a word of this;
indeed the saying was hidden from them, and they did not
know what he meant.
35 As he approached Jericho, it chanced that a blind man
36 was seated beside the road begging. When he heard the
37 crowd passing, he inquired what was the matter, and they
38 told him that Jesus the Nazarene was going by. So he
39 shouted, "Jesus, Son of David, have pity on me!" The
people in front checked him and told him to be quiet, but
he shouted all the more, "Son of David, have pity on me!"
40 So Jesus stopped and ordered them to bring him, and asked
41 him when he approached, "What do you want me to do for
42 you?" "Lord," he said, "I want to regain my sight." And
Jesus said to him, "Regain your sight, your faith has made
43 you well." Instantly he regained his sight and followed
him, glorifying God. And all the people gave praise to God
when they saw this.

19 Then he entered Jericho. And as he passed through
2 it, there was a man called Zacchæus, the head of the
3 taxgatherers, a wealthy man, who tried to see what Jesus
4 was like; but he could not, on account of the crowd—for he
5 was small of stature. So he ran forward and climbed into a
6 sycamore tree to get a sight of him, as he was to pass that
7 way. But when Jesus reached the spot, he looked up and
8 said to him, "Zacchæus, come down at once, for I must
9 stay at your house to-day." He came down at once and
10 welcomed him gladly. But when they saw this, everyone
11 began to mutter that he had gone to be 'the guest of a
12 sinner.' So Zacchæus stopped and said to the Lord, "I
13 will give the half of all I have, Lord, to the poor; if I have
14 cheated anybody, I will give him back four times as much."
15 And Jesus said of him, "To-day salvation has come to this
16 house, since Zacchæus here is a son of Abraham. For the
17 Son of man has come to seek and save the lost."
18 He went on to tell a parable in their hearing, as he was
19 approaching Jerusalem and as they imagined God's Reign
20 would instantly come into view. "A nobleman," he said,
21 "went abroad to obtain royal power for himself and then
22 return. He first called his ten servants, giving them each a
23 five-pound note, and telling them, 'Trade with this till I
24 come back.' Now his people hated him and sent envoys
25 after him to say, 'We object to him having royal power
26 over us.' However, he secured the royal power and came
27 home. Then he ordered the servants to be called, who
28 had been given the money, that he might find out what
29 business they had done. The first came up saying, 'Your
30 five pounds has made other fifty, sir.' 'Capital,' he said,
31 'you excellent servant! because you have proved trustworthy
32 in a trifle, you are placed over ten towns.' Then the second
33 came and said, 'Your five pounds has made twenty-five,
34 sir.' To him he said, 'And you are set over five towns.'
35 Then the next came and said, 'Here is your five pounds,
36 sir; I kept it safe in a napkin, for I was afraid of you, you
37 are such a hard man—picking up what you never put down,
38 and reaping what you never sowed.' He replied, 'You rascal
39 of a servant, I will convict you by what you have said your-
40 self. You knew, did you, that I was a hard man, picking up
41 what I never put down, and reaping what I never sowed!
42 Why then did you not put my money into the bank, so that
43 I could have got it with interest when I came back?' Then
44 he said to the bystanders, 'Take the five pounds from him
45 and give it to the man with fifty.' 'Sir,' they said, 'he has
46 fifty already!' 'I tell you,
47 to everyone who has, shall more be given,

but from him who has nothing, even what he has shall be taken.

27 And now for these enemies of mine who objected to me reigning over them—bring them here and slay them in my presence.’ ”

28 With these words he went forward on his way up to
29 Jerusalem. When he was near Bethphagê and Bethany,

at the hill called the Olive-Orchard, he despatched two of
30 his disciples, saying, “Go to the village in front, and on
entering it you will find a colt tethered, on which no one

31 ever has sat; untether it and bring it. If anyone asks you,
‘Why are you untethering it?’ this is what you will say,

32 ‘The Lord needs it.’ ” The messengers went off and found
33 the colt, exactly as he had told them. As they were un-

tethering it, the owners said to them, “Why are you un-
34 tethering the colt?” And they said, “Because the Lord needs

35 it.” So they brought it to Jesus, and throwing their clothes
36 on the colt they mounted Jesus upon it. As he went for-

ward they spread their clothes under him on the road; and
as he was now close to the descent from the Hill of Olives,

all the multitude of the disciples started joyfully to praise
38 God with a loud voice for all * they had seen, saying,

“Blessed be the king who comes in the Lord’s name!

Peace in heaven and glory in the High places!”

39 Some Pharisees in the crowd said to him, “Check your disci-
40 ples, teacher.” But he replied, “I tell you, if they were to

keep quiet, the very stones would shout.”

41 And when he saw the city, as he approached, he wept
42 over it, saying, “Would that you too knew, even to-day, on

what your peace depends! But no, it is hidden from you!

43 A time is coming for you, when your enemies will throw
up ramparts round you and encircle you and besiege you

44 on every side and raze you and your children within you
to the ground, leaving you not one stone upon another—and

all because you would not understand when God was visiting
you.”

45 Then he went into the temple and proceeded to drive out
46 those who were selling. “It is written,” he told them, “*my*

house shall be a house of prayer, but you have made it a
den of robbers.”

47 Day after day he taught within the temple. The high
priests and scribes tried to have him put to death, and so did

48 the leaders of the people, but they could not discover what
was to be done, for the people all hung upon his lips.

* Omitting δυνάμεων with the old Syriac version, which preserves the original text περὶ πάντων εἶδον λέγοντες.

20 One day, when he was teaching the people in the temple and preaching the gospel, up came the priests and scribes along with the elders. "Tell us," they said, "what authority you have for acting in this way? Who was it that gave you this authority?" He answered them, "Well, I will ask you a question. Tell me, did the baptism of John come from heaven or from men?" Now they reasoned to themselves, "If we say, 'From heaven,' he will ask, 'Why did you not believe him?' And if we say, 'From men,' the people will all stone us, for they are convinced John was a prophet." So they answered that they did not know where it came from. Jesus said to them, "No more will I tell you what authority I have for acting as I do."

9 Then he proceeded to tell the people the following parable. "A man *planted a vineyard*, leased it to vinedressers, and went abroad for some time. When the season came round, he sent a servant to the vinedressers to receive part of the produce of the vineyard, but the vinedressers flogged him and sent him off with nothing. He proceeded to send another servant, and they flogged him too, insulted him and sent him off with nothing. Then he sent still a third, but this one they wounded and threw outside. Said the owner of the vineyard, 'What shall I do? I will send my beloved son; surely they will respect him.' But when the vinedressers saw him, they argued to themselves, 'Here is the heir, let us kill him, so that the inheritance may be ours.' And they threw him outside the vineyard and killed him. Now what will the owner of the vineyard do to them? He will come and kill these vinedressers and give the vineyard to others." When they heard that, they said, "God forbid!" But he looked at them and said, "Then what does this scripture mean?—

*The stone that the builders rejected
is the chief stone now of the corner.*

18 Everyone who falls on that stone will be shattered, and whoever it falls upon will be crushed."

19 At that hour the scribes and high priests tried to lay hands on him, but they were afraid of the people. They knew he had meant this parable for them. So watching their chance they sent spies who pretended to be honest persons, in order to seize on what he said and get him handed over to the authority and jurisdiction of the governor. They put this question to him, "Teacher, we know you are straight in what you say and teach; you never look to human favour but teach the Way of God honestly. Is it right for us to pay tribute to Cæsar or not?" But he noted their knavery and said to them, "Show me a shilling. Whose likeness and in-

25 scription does it bear?" "Cæsar's," they replied. "Well then," he said to them, "give Cæsar what belongs to Cæsar, 26 give God what belongs to God." So they could not seize on what he said before the people, and marvelling at his reply they said nothing.

27 Some of the Sadducees came up, who deny any resurrec- 28 tion, and put a question to him. "Teacher," they said, "Moses has written this law for us, that *if a man's married brother dies and is childless, his brother is to take the woman 29 and raise offspring for his brother*. Well, there were seven 30 brothers. The first married a wife and died childless. The 31 second and the third took her, as indeed all the seven did, 32 dying and leaving no children. Afterwards the woman died 33 too. Now at the resurrection whose wife will she be? She 34 was wife to the seven of them." Jesus said to them, "People 35 in this world marry and are married, but those who are considered worthy to attain yonder world and the resurrec- 36 tion from the dead neither marry nor are married, for they cannot die any more; they are equal to angels, and by shar- 37 ing in the resurrection they are sons of God. And that the dead are raised, has been indicated by Moses in the passage on the Bush, when he calls *the Lord 'God of Abraham and 38 God of Isaac and God of Jacob.'* God is not a God of dead people, but of living, for all live to him."

39 Some of the scribes declared, "Teacher, that was a fine 40 answer!" They no longer dared to put any question to him; 41 but he said to them, "How can people say that the Christ is 42 David's son? Why, David himself says in the book of psalms, *The Lord said to my Lord, 'Sit at my right hand, 43 till I make your enemies a footstool for your feet.'*"

44 David then calls him *Lord*. So how can he be his son?" 45 And in the hearing of all the people he said to his disciples, 46 "Beware of the scribes! They like to walk about in long robes, they are fond of being saluted in the marketplaces, of securing the front seats in synagogues and the best places 47 at banquets; they prey upon the property of widows and offer long, unreal prayers. All the heavier will their sentence be!"

21 Looking up he saw the rich putting their gifts into 2 the treasury, and noticed a poor widow putting two 3 little coins in. He said, "I tell you plainly, this poor widow 4 has put in more than them all; for these people all contributed out of their surplus, but she has given out of her neediness all her living."

5 Some were speaking of the temple with its adornment of 6 splendid stones and votive gifts, but he said, "As for what you see, there are days coming when not a stone will be

7 left upon another, without being torn down." So they asked him, "Teacher, and when will this happen? What will be
8 the sign for this to take place?" He said, "Take care that you are not misled; for many will come in my name saying,
9 'I am he' and 'the time is near'—never go after them. And when you hear of wars and disturbances, do not be scared; *these have to come* first, but the end is not at once."
10 Then he said to them, "*Nation will rise against nation, and*
11 *realm against realm*, there will be great earthquakes with famine and pestilence here and there, there will be awful
12 portents and great signs from heaven. But before all that, men will lay hands on you and persecute you, handing you over to synagogues and prisons; you will be dragged before
13 kings and governors for the sake of my name. That will turn out an opportunity for you to bear witness. So resolve to yourselves that you will not rehearse your defence before-
15 hand, for I will give you words and wisdom that not one of your opponents will be able to meet or refute. You will be betrayed by your very parents and brothers and kinsmen
17 and friends, and some of you will be put to death. You will be hated by all on account of my name; but not a hair of
19 your head will perish. Hold out steadfast and you win your souls.

20 But when you see Jerusalem surrounded by armies, then
21 be sure her desolation is not far away. Then let those who are in Judæa fly to the hills, let those who are in the city escape, and let not those who are in the country come in
22 to the city; for these are *the days of the divine vengeance*,
23 in fulfilment of all that is written in scripture. Woe to women with child and to women who give suck in those days, for sore anguish will come upon the land and Wrath
24 on this people; they will fall by the edge of the sword, they will be carried prisoners to all nations, and *Jerusalem* will be *under the heel of the Gentiles* till the period of the Gen-
25 tiles expires. And there will be signs in sun and moon and stars, while on earth the nations will be in dismay, be-
26 wildered *at the roar of sea and waves*, men swooning with panic and foreboding of what is to befall the universe, for
27 *the orbs of heaven will be shaken*; and then shall be seen *the Son of man coming in a cloud* with power and glory.
28 But when these things begin to happen, look up and raise your heads, for your deliverance is not far off."

29 And he told them a parable. "Look at the fig tree and
30 indeed at all the trees; as soon as they put out their leaves,
31 you can see for yourselves that summer is at hand. So, whenever you see all this happen, be sure the Reign of God is at hand.

32 I tell you truly, the present generation will not pass away,
33 till all this happens. Heaven and earth will pass away, but
my words never!

34 Take heed to yourselves lest your hearts are overpowered
by dissipation and drunkenness and worldly anxieties, and
35 so that Day catches you suddenly like *a trap*. For it will
36 come *upon* all *dwellers on* the face of all *the earth*. From
hour to hour keep awake, praying that you may succeed in
escaping all these dangers to come and in standing before
the Son of man."

37 By day he taught in the temple, but at night he went
outside the city and passed the night on the hill called the
38 Olive-Orchard. And all the people used to come early in
the morning to listen to him in the temple.

22 Now the feast of unleavened bread (which is called
2 the passover) was near. The high priests and scribes
3 were trying how to get him put to death (for they were afraid
4 of the people), and Satan entered Judas called Iscariot, a
5 member of the twelve, who went off to discuss with the high
priests and commanders how he could betray him to them.
6 They were delighted, and arranged to pay him for it. He
agreed, and sought a good opportunity for betraying him to
them in the absence of the crowd.

7 Then came the day of unleavened bread, when the paschal
8 lamb had to be sacrificed. So Jesus despatched Peter and
John, saying, "Go and prepare the passover for us to eat."
9 They asked him, "Where do you want us to prepare it?"
10 He said to them, "When you enter the city, you will meet
a man carrying a water-jar: follow him to the house he
11 enters, and tell the owner of the house, 'The Teacher asks
you, Where is the room in which I can eat the passover with
12 my disciples?' Then he will show you a large room up-
stairs, with couches spread; make your preparations there."
13 They went off and found it was as he had told them. So
14 they prepared the passover, and when the hour came he
15 took his place, with the apostles beside him. He said to
them, "I have longed eagerly to eat this passover with you
16 before I suffer, for I tell you I will never eat the passover
17 again till the fulfilment of it in the Reign of God." And
he took a cup which was handed to him, gave thanks to God
and said, "Take this and distribute it among yourselves,
18 for I tell you I will never drink the produce of the vine
19 again till such time as God's Reign comes." Then he took
a loaf, and after thanking God he broke it and gave it to
them, saying, "This means my body given up for your sake;
20 do this in memory of me." So too he gave them the cup
after supper, saying, "This cup means the new *covenant*

21 ratified *by my blood* shed for your sake. But the hand
22 of my betrayer is on the table beside me! The Son of man
23 moves to his end indeed, as it has been decreed, but woe
24 to the man by whom he is betrayed!" They began to
25 discuss among themselves which of them could possibly be
26 going to do such a thing. A quarrel also rose among them
27 as to which of them could be considered the greatest. But
28 Jesus said to them,

"The kings of the Gentiles rule over them,
and their authorities take the name of 'Benefactor':

26 not so with you.

He who is greatest among you must be like the youngest,
and he who is chief like a servant.

27 Which is the greater, guest or servant? Is it not the guest?

28 But I am among you as a servant.

29 It is you who have stood by me through my trials; so, as
30 my Father has assigned me royal power, I assign you the
right of eating and drinking at my table in my Realm and
of sitting on thrones to rule the twelve tribes of Israel.

31 Simon, Simon, Satan has claimed the right to sift you all
32 like wheat, but I have prayed that your own faith may not
fail. And you in turn must prove a strength to your
33 brothers." "Lord," he said, "I am ready to go with you to
34 prison and to death." Jesus said, "I tell you, Peter, the
cock will not crow to-day before you have three times denied
that you know me."

35 He said to them, "When I sent you out with neither purse
nor wallet nor sandals, were you in want of anything?"

36 "No," they said, "nothing." Then he said to them, "But he
who has a purse must take it now, and the same with a
wallet; and he who has no sword must sell his coat and buy
37 one. For I tell you, this word of scripture must be fulfilled
in me: *he was classed among criminals*. Yes, there is an end
38 to all that refers to me." "Lord," they said, "here are two
swords!" "Enough! Enough!" he answered.

39 Then he went outside and made his way to the Hill of
40 Olives, as he was accustomed. The disciples followed him,
and when he reached the spot he said to them, "Pray that
41 you may not slip into temptation." He withdrew about a
42 stone's throw and knelt in prayer, saying, "Father, if it
please thee, take this cup away from me. But thy will,
43 not mine, be done." And an angel from heaven appeared
44 to strengthen him; he fell into an agony and prayed with
greater intensity, his sweat dropping to the ground like
45 clots of blood. Then rising from prayer he went to the
46 disciples, only to find them asleep from sheer sorrow. He
said to them, "Why are you sleeping? Get up and pray

47 that you may not slip into temptation." While he was still speaking, there came a mob headed by the man called Judas, one of the twelve, who approached in order to kiss
 48 Jesus. "Judas!" said Jesus—"betraying the Son of man
 49 with a kiss?" Now when the supporters of Jesus saw what was going to happen, they said, "Lord, shall we strike with
 50 our swords?" One of them did strike the servant of the
 51 high priest, cutting off his right ear; but Jesus said, "No
 52 more of that!" and cured him by touching his ear. Then he said to the high priests and commanders of the temple and elders who had arrived to arrest him, "Have you sallied
 53 out to seize me like a robber, with swords and cudgels? Day after day I was beside you in the temple, and you never stretched a hand against me. But this is your hour, and the dark Power has its way."

54 Then they arrested him and led him away inside the
 55 house of the high priest. Peter followed at a distance and sat down among some people who had lit a fire in the court-
 56 yard and were sitting round it. A maidservant who noticed him sitting by the fire took a long look at him and said,
 57 "That fellow was with him too." But he disowned him,
 58 saying, "Woman, I know nothing about him." Shortly afterwards another man noticed him and said, "Why, you are
 59 one of them!" "Man," said Peter, "I am not." About an hour had passed when another man insisted, "That fellow
 60 really was with him. Why, he is a Galilean!" "Man," said Peter, "I don't know what you mean." Instantly, just as he
 61 was speaking, the cock crowed; the Lord turned round and looked at Peter, and then Peter remembered what the Lord had told him, that 'Before cock-crow to-day, you will disown
 62 me three times.' And he went outside and wept bitterly.

63 Meantime the men who had Jesus in custody flogged him
 64 and made fun of him; blindfolding him, they would ask
 65 him, "Prophecy, tell us who struck you?" And many another insult they uttered against him.

66 When day broke, the elders of the people all met, along with the high priests and scribes, and had him brought
 67 before their Sanhedrin. They said to him, "Tell us if you are the Christ." He said to them, "You will not believe
 68 me if I tell you, and you will not answer me when I put
 69 a question to you. But after this *the Son of man will be*
 70 *seated at God's right hand of power.*" "Are you the Son of God then?" they all said. "Certainly," he replied, "I am."
 71 So they said, "What more evidence do we need? We have heard it from his own lips."

2 **23** Then the whole body of them rose and led him to Pilate. They proceeded to accuse him, saying, "We

have discovered this fellow perverting our nation, forbidding tribute to be paid to Cæsar, and alleging he is king messiah." Pilate asked him, "Are you the king of the Jews?" He replied, "Certainly." And Pilate said to the high priests and the crowds, "I cannot find anything criminal about him." But they insisted, "He stirs up the people by teaching all over Judæa. He started from Galilee and now he is here." When Pilate heard that, he asked if the man was a Galilean, and ascertaining that he came under the jurisdiction of Herod he remitted him to Herod, who himself was in Jerusalem during those days.

Herod was greatly delighted to see Jesus; he had long wanted to see him, because he had heard about him, and also because he hoped to see him perform some miracle. But though he put many questions to him, Jesus gave him no answer. Meanwhile the high priests and scribes stood and accused him with might and main. Then Herod and his troops scoffed at him and made fun of him, and after arraying him in a bright robe he remitted him to Pilate. Herod and Pilate became friends that day—previously they had been at enmity.

Then summoning the high priests and rulers and the people, Pilate said to them, "You brought me this man as being an inciter to rebellion among the people. I have examined him before you and found nothing criminal about him, for all your accusations against him. No, nor has Herod, for he has remitted him to us. He has done nothing, you see, that calls for death; so I shall release him with a whipping." * But they shouted one and all, "Away with him! Release Bar-Abbas for us!" (This was a man who had been put into prison on account of a riot which had taken place in the city, and also on a charge of murder.) Again Pilate addressed them, for he wanted to release Jesus; but they roared, "To the cross, to the cross with him!" He asked them a third time, "But what crime has he committed? I have found nothing about him that deserves death; so I shall release him with a whipping." But they loudly urged their demand that he should be crucified, and their shouts carried the day. Pilate gave sentence that their demand was to be carried out; he released the man they wanted, the man who has been imprisoned for riot and murder, and Jesus he handed over to their will.

As they led him off, they caught hold of Simon a Cyrenian on his way from the country, laying the cross on him to carry after Jesus. He was followed by a large multitude of

* Omitting [ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἓνα] as an explanatory and harmonistic gloss.

the people and also of women who beat their breasts and
 28 lamented him; but Jesus turned to them and said, "Daughters of Jerusalem, weep not for me but weep for yourselves
 29 and for your children! For there are days coming when the cry will be,

'Blessed are the barren,
 the wombs that have never borne
 and the breasts that never have suckled!'

30 Then will people say *to the mountains, 'Fall on us!'*
and to the hills, 'Cover us.'

31 For if this is what they do when the wood is green,
 what will they do when the wood is dry?"

32 Two criminals were also led out with him to be executed,
 33 and when they came to the place called The Skull, they crucified him there along with the criminals, one at his
 34 right and one at his left. Jesus said, "Father, forgive them, they do not know what they are doing." Then they *distributed his clothes among themselves by drawing lots.*

35 The people stood and stared, while the rulers sneered at him, saying, "He saved others, let him save himself, if he
 36 is the Christ of God, the Chosen One!" The soldiers made fun of him too by coming up and handing him vinegar,
 37 saying, "If you are the king of the Jews, save yourself." (For
 38 there was an inscription over him in Greek and Latin and Hebrew characters,

THIS IS THE KING OF THE JEWS.)

39 One of the criminals who had been hanged also abused him, saying, "Are you not the Christ? Save yourself and us as
 40 well." But the other checked him, saying, "Have you no fear even of God? You are suffering the same punishment as
 41 he. And we suffer justly; we are getting what we deserve for our deeds. But he has done no harm." And he added,
 42 "Jesus, do not forget me when you come to reign." "I tell you truly," said Jesus, "you will be in paradise with me this
 43 very day."

44 By this time it was about twelve o'clock, and darkness
 45 covered the whole land till three o'clock, owing to an eclipse of the sun; the curtain in the middle of the temple was torn
 46 in two. Then with a loud cry Jesus said, "Father, *I trust my spirit to thy hands,*" and with these words he expired.
 47 When the army-captain saw what had happened, he glorified God, saying, "This man was really innocent." And
 48 when all the crowds who had collected for the sight saw what had happened, they turned away beating their breasts.
 49 As for *his acquaintances*, they *were all standing at a distance*

to look on, with the women who had accompanied him from Galilee.

50 Now there was a man called Joseph, a member of council
51 but a good and just man who had not voted for their plan
of action; he belonged to Arimathæa, a Jewish town, and
52 he was on the outlook for the Reign of God. This Joseph
53 went to Pilate and asked him for the body of Jesus. He
then took it down, wrapped it in linen, and put it in a tomb
cut out of the rock, where no one had yet been buried.

54 It was the day of the Preparation and the sabbath was
55 just dawning; so the women who had accompanied him
from Galilee and who had followed Joseph, noted the tomb
56 and the position of the body, and then they went home, to

24 prepare spices and perfumes. On the sabbath they
rested, in obedience to God's command, but on the
first day of the week at early dawn they took the spices
2 they had prepared and went to the tomb. The boulder they
3 found rolled away from the tomb; but when they went
4 inside, they could not find the body of the Lord Jesus. They
were puzzling over this, when two men flashed on them in
5 dazzling raiment. They were terrified and bent their faces
to the ground, but the men said to them, "Why search
6 among the dead for him who is alive? He is not here, he
has risen. Remember how he told you, when he was still
7 in Galilee, that the Son of man had to be betrayed into the
hands of sinful men and be crucified and rise on the third
8 day." Then they remembered what he had said, and turn-
9 ing from the tomb they reported all this to the eleven and
10 all the others. (It was Mary of Magdala, Joanna, and Mary
the mother of James, who with the rest of the women told
11 this to the apostles.) But this story of the women sounded
12 to them like nonsense; they would not believe it. Peter did
get up and run to the tomb, but when he looked in he saw
nothing except the linen bandages; so he went home wonder-
ing what had happened.

13 That very day two of them were on their way to a village
14 called Emmaus about seven miles from Jerusalem. They
15 were conversing about all these events, and during their
conversation and discussion Jesus himself overtook them and
16 walked beside them, though they were prevented from recog-
17 nizing him. He said to them, "What is all this you are de-
18 bating on your walk?" They stopped, looking downcast, and
one of them, called Cleopas, answered him, "Are you a lone
stranger in Jerusalem, not to know what has been happen-
19 ing there?" "What is that?" he said to them. They replied,
"All about Jesus of Nazaret! To God and all the people he
20 was a prophet strong in action and in utterance, but the

high priests and our rulers delivered him up to be sentenced
21 to death and had him crucified. Our own hope was that he
would be the redeemer of Israel; but he is dead, and that is
22 three days ago! Though some women of our number gave
us a surprise; they were at the tomb early in the morning
23 and could not find his body, but they came to tell us they
had actually seen a vision of angels who declared he was
24 alive. Some of our company did go to the tomb and found
things exactly as the women had said, but they did not see
25 him." He said to them, "O foolish men, with hearts so slow
26 to believe, after all the prophets have declared! Had not the
27 Christ to suffer thus and so enter his glory?" Then he began
with Moses and all the prophets and interpreted to them the
passages referring to himself throughout the scriptures.
28 Now they approached the village to which they were going.
29 He made as if he were going further on, but they pressed
him, saying, "Stay with us, for it is towards evening and the
- day has now declined." So he went in to stay with them.
30 And as he lay at table with them, he took the loaf, blessed it,
31 broke it and handed it to them. Then their eyes were opened
and they recognized him; but he vanished from their sight.
32 They said to one another, "Did not our hearts glow within
us when he was talking to us on the road, opening up the
33 scriptures for us?" So they got up and returned that very
hour to Jerusalem, where they found the eleven and their
34 friends all gathered, who told them that the Lord had really
35 risen and that he had appeared to Simon. Then they
related their own experience on the road and how they had
36 recognized him when he broke the loaf. Just as they were
speaking he stood among them and said to them, "Peace
37 to you!" They were scared and terrified, imagining it was
38 a ghost they saw; but he said to them, "Why are you upset?
39 Why do doubts invade your mind? Look at my hands and
feet. It is I! Feel me and see; a ghost has not flesh and
40 bones as you see I have." With these words he showed
41 them his hands and feet. Even yet they could not believe
it, for sheer joy; they were lost in wonder. He said to
42 them, "Have you any food here?" And when they handed
43 him a piece of broiled fish, he took and ate it in their
44 presence. Then he said to them, "When I was still with
you, this is what I told you, that whatever is written about
me in the law of Moses and the prophets and the psalms
45 must be fulfilled." Then he opened their minds to under-
46 stand the scriptures. "Thus," he said, "it is written that
the Christ has to suffer and rise from the dead on the third
47 day, and that repentance and the remission of sins must
be preached in his name to all nations, beginning from

48 Jerusalem. To this you must bear testimony. And I will
49 send down on you what my Father has promised; wait in
50 the city till you are endued with power from on high." He
led them out as far as Bethany; then, lifting his hands, he
51 blessed them, and as he blessed them he parted from them
52 and was carried up to heaven. They worshipped him and
53 returned with great joy to Jerusalem, where they spent all
their time within the temple, blessing God.

THE GOSPEL ACCORDING TO

S. JOHN

- 1** The Logos existed in the very beginning,
the Logos was with God,
the Logos was divine.
- 2** He was with God in the very beginning:
3 through him all existence came into being,
no existence came into being apart from him.
- 4** In him life lay,
and this life was the Light for men:
5 amid the darkness the Light shone,
but the darkness did not master it.
- 6** A man appeared, sent by God, whose name was John: he
7 came for the purpose of witnessing, to bear testimony to the
8 Light, so that all men might believe by means of him. He
was not the Light; it was to bear testimony to the Light
9 that he appeared. The real Light, which enlightens every
man, was coming then into the world:
- 10** he entered the world—
the world which existed through him—
yet the world did not recognize him;
- 11** he came to what was his own,
yet his own folk did not welcome him.
- 12** On those who have accepted him, however, he has conferred the right of being children of God, that is, on those
13 who believe in his Name, who owe this birth of theirs to
God, not to human blood, nor to any impulse of the flesh or
14 of man. So the Logos became flesh and tarried among
us; we have seen his glory—glory such as an only son enjoys
from his father—seen it to be full of grace and reality.
- 15** (John testified to him with the cry, 'This was he of whom
I said, my successor has taken precedence of me, for he
16 preceded me.') For we have all been receiving grace after
17 grace from his fulness; while the Law was given through
Moses, grace and reality are ours through Jesus Christ.
- 18** Nobody has ever seen God, but God has been unfolded by
the divine One, the only Son,* who lies upon the Father's
breast.
- 19** Now here is John's testimony. When the Jews of Jeru-
salem despatched priests and Levites to ask him, "Who are

* Although θεός ('the divine one') is probably more original than the variant reading υἱός, μονογεῆς (see ver. 14) requires some such periphrasis in order to bring out its full meaning here.

20 you?" he frankly confessed—he did not deny it, he frankly
 21 confessed, "I am not the Christ." They asked him, "Then
 what are you? Elijah?" He said, "I am not." "Are you the
 22 Prophet?" "No," he answered. "Then who are you?" they
 said; "tell us, so that we can give some answer to those who
 23 sent us. What have you to say for yourself?" He said,
 "I am

*the voice of one who cries in the desert,
 'level the way for the Lord'—*

24 as the prophet Isaiah said." Now some Pharisees had been
 25 sent to him; so they asked him, saying, "Then why are you
 baptizing people, if you are neither the Christ nor Elijah nor
 26 the Prophet?" "I am baptizing with water," John replied,
 "but my successor is among you, One whom you do not
 27 recognize, and I am not fit to untie the string of his sandal."
 28 This took place at Bethany on the opposite side of the Jor-
 dan, where John was baptizing.

29 Next day he observed Jesus coming towards him and
 exclaimed, "Look, there is the lamb of God, who is to remove
 30 the sin of the world! That is he of whom I said, 'The man
 who is to succeed me has taken precedence of me, for he
 31 preceded me.' I myself did not recognize him; I only came
 to baptize with water, in order that he might be disclosed
 32 to Israel." John bore this testimony also: "I saw the
 Spirit descend like a dove from heaven and rest on him;
 33 I myself did not recognize him, but He who sent me to
 baptize with water told me, 'He on whom you see the Spirit
 descending and resting, that is he who baptizes with the
 34 holy Spirit.' Now I did see it, and I do testify that he is the
 Son of God."

35 Next day again John was standing with two of his dis-
 36 ciples; he gazed at Jesus as he walked about, and said,
 37 "Look, there is the lamb of God!" The two disciples heard
 38 what he said and went after Jesus. Now Jesus turned, and
 when he observed them coming after him, he asked them,
 "What do you want?" They replied, "Rabbi" (which may
 39 be translated, 'teacher'), "where are you staying?" He said
 to them, "Come and see." So they went and saw where he
 stayed, and stayed with him the rest of that day—it was
 40 then about four in the afternoon. One of the two men
 who heard what John said and went after Jesus was Andrew,
 41 the brother of Peter. In the morning * he met his brother
 Simon and told him, "We have found the messiah" (which
 42 may be translated, 'Christ'). He took him to Jesus; Jesus

* The Greek word (πρῶτ) has been misread in nearly all the MSS. for
 "first" (πρῶτον); see the note in Mrs. A. S. Lewis's *Old Syriac Gospels*
 (1910), pp. xxviii-xxix.

gazed at him and said, "You are Simon, the son of John? Your name is to be Cephas" (meaning 'Peter' or 'rock').

43 Next day Jesus determined to leave for Galilee; there he
44 met Philip and told him, "Follow me." Now Philip be-
45 longed to Bethsaida, the same town as Andrew and Peter;
46 he met Nathanael and told him, "We have found him whom
47 Moses wrote about in the Law, and also the prophets—it is
48 Jesus, the son of Joseph, who comes from Nazaret." "Naza-
49 ret!" said Nathanael, "can anything good come out of
50 Nazaret?" "Come and see," said Philip. Jesus saw Na-
51 thanael approaching and said of him, "Here is a genuine
Israelite! There is no guile in him." Nathanael said to
him, "How do you know me?" Jesus answered, "When you
were under that fig tree, before ever Philip called you, I saw
you." "Rabbi," said Nathanael, "you are the Son of God,
you are the king of Israel!" Jesus answered him, "You
believe because I told you I had seen you under that fig
tree? You shall see more than that." He said to him,
"Truly, truly I tell you all,* you shall see heaven open wide
and *God's angels ascending and descending* upon the Son
of man."

2 Two days later a wedding took place at Cana in Galilee;
2 the mother of Jesus was present, and Jesus and his dis-
3 ciples had also been invited to the wedding. As the wine
4 ran short, the mother of Jesus said to him, "They have
5 no wine." "Woman," said Jesus, "what have you to do
6 with me? My time has not come yet." His mother said to
7 the servants, "Do whatever he tells you." Now six stone
8 water-jars were standing there, for the Jewish rites of
9 'purification,' each holding about twenty gallons. Jesus
10 said, "Fill up the jars with water." So they filled them
11 to the brim. "Now draw some out," he said, "and take
12 it to the manager of the feast." They did so; and when
the manager of the feast tasted the water which had be-
come wine, not knowing where it had come from (though
the servants who had drawn it knew), he called the bride-
groom and said to him, "Everybody serves the good wine
first, and then the poorer wine after people have drunk
freely; you have kept the good wine till now."
11 Jesus performed this, the first of his Signs, at Cana in
Galilee, thereby displaying his glory; and his disciples be-
12 lieved in him. After this he travelled down to Capharna-
hum, with his mother and brothers and his disciples; they
stayed there for a few days.†

* I insert the word 'all,' to make it clear that the word 'you' of ver. 51 is plural. The promise is more than a personal word to Nathanael. Omit [ἀπ' αὐτοῦ].

† Transposing iii. 22-30 to its true position between ii. 12 and ii. 13.

22 After this Jesus and his disciples went into the country of
 23 Judæa, where he spent some time with them baptizing. John
 was also baptizing at Ænon near Salim, as there was plenty
 of water there, and people came to him and were baptized
 24 (John had not yet been thrown into prison). Now a
 25 dispute arose between John's disciples and a Jew over the
 26 question of 'purification'; and they came and told John,
 "Rabbi, the man who was with you on the opposite side of
 the Jordan, the man to whom you bore testimony—here he
 27 is, baptizing, and everybody goes to him!" John answered,
 "No one can receive anything except as a gift from heaven.
 28 You can bear me out, that I said, 'I am not the Christ';
 29 what I said was, 'I have been sent in advance of him.' He
 who has the bride is the bridegroom; the bridegroom's friend,
 who stands listening to him, is heartily glad at the sound of
 the bridegroom's voice. Such is my joy, and it is complete.

30 He must wax, I must wane."

13 Now the Jewish passover was near, so Jesus went up to
 14 Jerusalem. There he found, seated inside the temple, dealers
 15 in cattle, sheep and pigeons, also money-changers. Making
 a scourge of cords, he drove them all, sheep and cattle to-
 gether, out of the temple, scattered the coins of the brokers
 16 and upset their tables, and told the pigeon-dealers, "Away
 with these! My Father's house is not to be turned into a
 17 shop!" (His disciples recalled the scripture saying, *I am*
 18 *consumed with zeal for thy house*.) Then the Jews accosted
 him with the words, "What sign of authority have you to
 19 show us, for acting in this way?" Jesus replied, "Destroy
 20 this sanctuary and I will raise it up in three days." "This
 sanctuary took forty-six years to build," the Jews retorted,
 21 "and you are going to raise it up in three days!" He meant
 22 the sanctuary of his body, however, and when the disciples
 recalled what he had said, after he had been raised from the
 dead, they believed the scripture and the word of Jesus.

23 When he was in Jerusalem at the festival of the passover,
 many people believed in his name, as they witnessed the
 24 Signs which he performed. Jesus, however, would not trust *
 25 himself to them; he knew all men, and required no evidence
 from anyone about human nature; well did he know what
 was in human nature.

3 Now there was a Pharisee named Nicodemus, who be-
 2 longed to the Jewish authorities; he came one night to
 Jesus and said, "Rabbi, we know you have come from God
 to teach us, for no one could perform these Signs of yours

* The Vulgate is able to preserve the assonance of the word 'trust' here and 'believe' in ver. 23: "multi crediderunt in nomine eius. . . . Iesus non credebat semetipsum eis."

3 unless God were with him." Jesus replied, "Truly, truly I
tell you, no one can see God's Realm unless he is born
4 from above." Nicodemus said to him, "How can a man be
born when he is old? Can he enter his mother's womb
5 over again and be born?" Jesus replied, "Truly, truly I
tell you, unless one is born of water and the Spirit, he
6 cannot enter God's Realm. What is born of the flesh is
7 flesh: what is born of the Spirit is spirit. Do not wonder
8 at me telling you, 'You must all be born from above.' The
wind blows where it wills; you can hear its sound, but
you never know where it has come from or where it goes:
it is the same with everyone who is born of the Spirit."
9 Nicodemus answered, "How can that be?" Jesus replied,
10 "You do not understand this?—you, a teacher in Israel!
11 Truly, truly I tell you, we are speaking of what we do un-
derstand, we testify to what we have actually seen—and
12 yet you refuse our testimony. If you will not believe, when
I speak to you about things on earth, how will you believe
13 if I speak to you about things in heaven? And yet the Son
of man, descended from heaven, is the only one who has
14 ever ascended into heaven. Indeed the Son of man must
be lifted on high, even as Moses lifted up the serpent in
15 the desert, that everyone who believes in him may have
16 eternal life. For God loved the world so dearly that
he gave up his only Son, so that everyone who believes in
17 him may have eternal life, instead of perishing. God did
not send his Son into the world to pass sentence on it, but
18 to save the world by him. He who believes in him is not
sentenced; he who will not believe is sentenced already, for
having refused to believe in the name of the only Son of
19 God. And this is the sentence of condemnation, that the
Light has entered the world and yet men have preferred
darkness to light. It is because their actions have been
20 evil; for anyone whose practices are corrupt loathes the
light and will not come out into it, in case his actions are
21 exposed, whereas anyone whose life is true comes out into
the light, to make it plain that his actions have been divinely
prompted.

31 He who comes from above is far above all others; he who
springs from earth belongs to earth and speaks of earth;
32 he who comes from heaven is far above all others. He is
testifying to what he has seen and heard, and yet no one
33 accepts his testimony. Whoever does accept it, certifies to
34 the truth of God. For he whom God has sent utters the
words of God—God gives him the Spirit in no sparing meas-
35 ure; the Father loves the Son and has given him control
over everything. He who believes in the Son has eternal

36 life, but he who disobeys the Son shall not see life—God's anger broods over him."

4 Now when the Lord learned that the Pharisees had
 2 heard of Jesus gaining and baptizing more disciples than
 3 John (though Jesus himself did not baptize, it was his dis-
 4 ciples), he left Judæa and went back to Galilee. He had to
 5 pass through Samaria, and in so doing he arrived at a
 6 Samaritan town called Sychar; it lay near the territory
 7 which Jacob had given to his son Joseph, and Jacob's spring
 8 was there. Jesus, exhausted by the journey, sat down at the
 9 spring, just as he was. It was about noon, and a Samari-
 10 tan woman came to draw water. Jesus said to her, "Give
 11 me a drink" (his disciples had gone to the town to buy
 12 some food). The Samaritan woman said, "What? You *
 13 are a Jew, and you ask me for a drink—me, a Samaritan!"
 14 (Jews do not associate with Samaritans.) Jesus answered,
 15 "If you knew what is the free gift of God and who is asking
 16 you for a drink, you would have asked him instead, and he
 17 would have given you 'living' water." "Sir," said the woman,
 18 "you have nothing to draw water with, and it is a deep well;
 19 where do you get your 'living' water? Are you a greater
 20 man than Jacob, our ancestor? He gave us this well, and
 21 he drank from it, with his sons and his cattle." Jesus an-
 22 swered, "Anyone who drinks this water will be thirsty again,
 23 but anyone who drinks the water that I shall give him will
 never thirst any more; the water that I shall give him will
 turn into a spring of water welling up to life eternal." "Ah,
 sir," said the woman, "give me this water, so that I need not
 thirst or come all this road to draw water." Jesus said to
 her, "Go and call your husband, then come back here." The
 woman replied, "I have no husband." Jesus said to her,
 "You were right in saying, 'I have no husband'; you have
 had five husbands, and he whom you have now espoused is
 not your husband. That was a true word." "Sir," said the
 woman, "I see you are a prophet. Now our ancestors wor-
 shipped on this mountain, whereas you Jews declare the
 proper place for worship is at Jerusalem." "Woman," said
 Jesus, "believe me, the time is coming when you will be
 worshipping the Father neither on this mountain nor at
 Jerusalem. You are worshipping something you do not
 know; we are worshipping what we do know—for salvation
 comes from the Jews. But the time is coming, it has come
 already, when the real worshippers will worship the Father

* The Greek word for 'you' (in the singular) occurs oftener in the Fourth gospel than in all the first three gospels put together. Dr. E. A. Abbott regards this as an indication of the evangelist's tendency 'to lay stress on personality, and to express personality in dialogue.'

in Spirit and in reality; for these are the worshippers that
24 the Father desires. God is Spirit, and his worshippers must
25 worship him in Spirit and in reality." The woman said to
him, "Well, I know messiah (which means Christ) is coming.
26 When he arrives, he will explain it all to us." "I am mes-
siah," said Jesus, "I who am talking to you."

27 At this point his disciples came up; they were surprised
that he was talking to a woman, but none of them said,
28 "What is it?" or, "Why are you talking to her?" Then
the woman left her water-pot, and going off to the town
29 told the people, "Come here, look at a man who has told
30 me everything I ever did! Can he be the Christ?" They
31 set out from the town on their way to him. Meantime
the disciples pressed him, saying, "Rabbi, eat something."
32 But he said to them, "I have food, of which you know
33 nothing." So the disciples asked each other, "Can anyone
34 have brought him something to eat?" Jesus said, "My
food is to do the will of him who sent me, and to accom-
35 plish his work. You have a saying, have you not, 'Four
months yet, then harvest'? Look round, I tell you; see,
36 the fields are white for harvesting! The reaper is already
getting his wages and harvesting for life eternal, so that
37 the sower shares the reaper's joy. That proverb, 'One sows
38 and another reaps,' holds true here: I sent you to reap a
crop for which you did not toil; other men have toiled, and
39 you reap the profit of their toil." Many Samaritans
belonging to that town believed in him on account of the
40 woman's testimony, "He told me everything I ever did." So
when the Samaritans arrived, they pressed him to stay with
41 them; he did stay there two days, and far more of them
42 believed on account of what he said himself. As they told
the woman, "We no longer believe on account of what you
said; we have heard for ourselves, we know that he is really
the Saviour of the world."

43 When the two days were over, he left for Galilee (for
44 Jesus himself testified that a prophet enjoys no honour
45 in his own country); on reaching Galilee, he was welcomed
by the Galileans, who had seen all he did at the festival
in Jerusalem—for they too had gone to the festival.

46 Once more he came to Cana in Galilee, where he had
turned the water into wine. There was a royal official,
47 whose son was lying ill at Capharnahum; when he heard
that Jesus had arrived in Galilee from Judæa, he went to
him and begged him to come down and cure his son, who
48 was at the point of death. Jesus said to him, "Unless you
49 see signs and wonders, you never will believe." The official
50 said, "Come down, sir, before my boy is dead." Jesus told

him, "Go yourself, your son is alive." The man believed
 51 what Jesus told him, and started on his journey. And on
 the road his servants met him with the news that his boy
 52 was alive. So he asked them at what hour he had begun
 to improve; they told him, "Yesterday at one o'clock the
 53 fever left him." Then the father realized that it had left
 him at the very time when Jesus had said to him, "Your
 son is alive"; and he became a believer with all his house-
 54 hold. This was the second Sign which Jesus performed
 again after leaving Judæa for Galilee.

5 After this there was a festival of the Jews, and Jesus
 2 went up to Jerusalem. Now in Jerusalem there is a bath
 beside the sheep-pool, which is called in Hebrew Bethzatha;
 3 it has five porticoes, where a crowd of invalids used to lie,
 the blind, the lame, and folk with shrivelled limbs [waiting
 4 for the water to bubble. For an angel used to descend from
 time to time into the bath, and disturb the water; where-
 upon the first person who stepped in after the water was
 disturbed was restored to health, no matter what disease
 5 he had been afflicted with].* Now one man was there,
 6 who had been ill for thirty-eight years. Jesus saw him
 lying, and knowing he had been ill for a long while he
 7 said to him, "Do you want your health restored?" The
 invalid replied, "Sir, I have nobody to put me into the
 bath, when the water is disturbed; and while I am getting
 8 down myself, someone else gets in before me." Jesus said
 9 to him, "Get up, lift your mat, and walk." And instantly
 the man got well, lifted his mat, and started to walk.

10 Now it was the sabbath on that day. So the Jews said
 to the man who had been cured, "This is the sabbath, you
 11 have no right to be carrying your mat." He replied, "But
 the man who healed me, he told me, 'Lift your mat and
 12 walk.'" They questioned him, "Who was it that told you,
 13 'Lift it and walk'?" Now the man who had been healed
 did not know who it was, for (owing to the crowd on the
 14 spot) Jesus had slipped away. Later on Jesus met him
 in the temple, and said to him, "See, you are well and strong;
 15 commit no more sins, lest something worse befalls you." Off
 went the man and told the Jews it was Jesus who had healed
 16 him. And this was why the Jews persecuted Jesus, because
 17 he did such deeds on the sabbath. The reply of Jesus was,
 "As my Father has continued working to this hour, so I
 18 work too." But this only made the Jews more eager to kill
 him, because he not merely broke the sabbath but actually

* The words in brackets, omitted by von Soden, represent a passage which is absent from many important versions and manuscripts.

spoke of God as his own Father, thereby making himself equal to God.

- 19 So Jesus made this answer to them: "Truly, truly I tell you, the Son can do nothing of his own accord, nothing but what he sees the Father doing; for whatever he does, 20 the Son also does the same. The Father loves the Son and shows him all that he is doing himself. He will show him still greater deeds than these, to make you wonder; 21 for as the Father raises the dead and makes them live, so 22 the Son makes anyone live whom he chooses. Indeed the Father passes judgment on no one; he has committed the judgment which determines life or death entirely to the 23 Son, that all men may honour the Son as they honour the Father. (He who does not honour the Son does not honour 24 the Father who sent him.) Truly, truly I tell you, he who listens to my word and believes him who sent me, has eternal life; he will incur no sentence of judgment, he has 25 already passed from death across to life. Truly, truly I tell you, the time is coming, it has come already, when the dead will listen to the voice of the Son of God, and those who 26 listen will live; for as the Father has life in himself, so too 27 he has granted the Son to have life in himself, and also granted him authority to act as judge, since he is Son of 28 man. Do not wonder at this; for there is a time coming when all who are in the tombs will listen to his voice and 29 come out, the doers of good to be raised to life, ill-doers to be raised for the sentence of judgment.
- 30 I can do nothing of my own accord; I pass judgment on men as I am taught by God, and my judgment is just, because my aim is not my own will but the will of him who sent me. 31 If I testify to myself, then my evidence is not valid; I have 32 Another to bear testimony to me, and I know the evidence 33 he bears for me is valid. You sent to John, and he bore 34 testimony to the truth (though I accept no testimony from man—I only speak of this testimony, that you may be 35 saved); he was a burning and a shining lamp, and you chose 36 to rejoice for a while in his light. But I possess a testimony greater than that of John, for the deeds which the Father has granted me to accomplish, the very deeds on which I am engaged, are my testimony that the Father has sent 37 me. The Father who sent me has also borne testimony to me himself; but his voice you have never heard, his form 38 you have never seen, his word you have not kept with you, 39 because you do not believe him whom he sent. You search the scriptures, imagining you possess eternal life in their 40 pages—and they do testify to me—but you refuse to come 41 to me for life. I accept no credit from men, but I know 42

43 there is no love for God in you; here am I, come in the name
 of my Father, and you will not accept me: let someone else
 44 come in his own name, and you will accept him! How can
 you believe, you who accept credit from one another instead
 of aiming at the credit which comes from the only God?
 45 Never imagine that I am going to accuse you to the Father;
 46 Moses is your accuser, Moses who is your hope! For if you
 believed Moses you would believe me, since it was of me that
 47 he wrote. But if you do not believe what he wrote, how will
 you ever believe what I say?"

15 The Jews were amazed, saying, "How can this uneducated
 16 fellow manage to read?" Jesus told them in reply, "My
 17 teaching is not my own but his who sent me; anyone who
 chooses to do his will, shall understand whether my teaching
 comes from God or whether I am talking on my own au-
 18 thority. He who talks on his own authority aims at his
 own credit, but he who aims at the credit of the person
 who sent him, he is sincere, and there is no dishonesty in
 19 him. Did not Moses give you the Law?—and yet none of
 you honestly obeys the Law. Else, why do you want to kill
 20 me?" "You are mad!" the crowd replied. "Who wants
 21 to kill you?" Jesus answered them, "I have only performed
 22 one deed, and yet you are all amazed at it. Moses gave you
 the rite of circumcision (not that it came from Moses, it
 came from your ancestors), and you will circumcise a man
 23 upon the sabbath. Well, if a man gets circumcised upon
 the sabbath, to avoid breaking the Law of Moses, are you
 enraged at me for curing, not cutting, the entire body of a
 24 man upon the sabbath? Give over judging by appearances;
 be just." *

2 **6** After this Jesus went off to the opposite side of the sea
 of Galilee (the lake of Tiberias), followed by a large
 crowd on account of the Signs which they had seen him
 3 perform on sick folk. Now Jesus went up the hill and sat
 4 down there with his disciples. (The passover, the Jewish
 5 festival, was at hand.) On looking up and seeing a large
 crowd approach, he said to Philip, "Where are we to buy
 6 bread for all these people to eat?" (He said this to test
 Philip, for he knew what he was going to do himself.)
 7 Philip answered, "Seven pounds' worth of bread would not
 be enough for them, for everybody to get even a morsel."
 8 One of his disciples, Andrew the brother of Simon Peter,
 9 said to him, "There is a servant here, with five barley-
 cakes and a couple of fish; but what is that among so
 10 many?" Jesus said, "Get the people to lie down." Now

* Restoring vii. 15-24 to this, its original position in the gospel.

there was plenty of grass at the spot, so the men lay down,
11 numbering about five thousand. Then Jesus took the loaves,
gave thanks to God, and distributed them to those who were
reclining; so too with the fish, as much as they wanted.
12 And when they were satisfied, he said to the disciples,
"Gather up the pieces left over. so that nothing may be
13 wasted." They gathered them up, and filled twelve baskets
14 with pieces of the five loaves left over from the meal. Now
when the people saw the Sign he had performed, they said,
"This really is the Prophet who is to come into the world!"
15 Whereupon Jesus perceived they meant to come and seize
him to make a king of him; so he withdrew by himself to
the hill again.
16 When evening came, his disciples went down to the sea,
17 and embarking in a boat they started across the sea for
Capharnahum. By this time it was dark, Jesus had not
18 reached them yet, and the sea was getting up under a strong
19 wind. After rowing about three or four miles they saw
20 Jesus walking on the sea and nearing the boat. They were
21 terrified, but he said to them, "It is I, have no fear"; so they
agreed to take him on board, and the boat instantly reached
the land they were making for.
22 Next day the crowd which had been left standing on the
other side of the sea bethought them that only one boat
had been there, and that Jesus had not gone aboard with
23 his disciples, who had left by themselves. So, as some boats
from Tiberias had put in near the spot where they had
24 eaten bread after the Lord's thanksgiving, and as the crowd
saw that neither Jesus nor his disciples were there, they
embarked in the boats themselves and made for Capharna-
25 hum in search of Jesus. When they found him on the other
side of the sea, they said, "Rabbi, when did you get here?"
26 Jesus answered them, "Truly, truly I tell you, it is not be-
cause you saw Signs that you are in quest of me, but because
27 you ate these loaves and had your fill. Work for no perish-
ing food, but for that lasting food which means eternal
life; the Son of man will give you that, for the Father, God,
28 has certified him." Then they asked him, "What must we
29 do to perform the works of God?" Jesus replied to them,
"This is the work of God, to believe in him whom God has
30 sent." "Well then," they said, "what is the Sign you per-
form, that we may see it and believe you? What work have
31 you to show? Our ancestors ate manna in the desert: as it
32 is written, *He gave them bread from heaven to eat.*" Then
said Jesus, "What Moses gave you was not the bread from
heaven; it is my Father who gives you the real bread from
33 heaven—for the bread of God is what comes down from

34 heaven and gives life to the world." "Ah, sir," they said
35 to him, "give us that bread always." Jesus said, "I am
the bread of life; he who comes to me will never be hungry,
36 and he who believes in me will never again be thirsty. But,
as I told you, though you have seen me, you do not believe.
37 All those will come to me who are the Father's gift to me,
38 and never will I reject one of them; for I have come down
from heaven not to carry out my own will but the will of
39 him who sent me, and the will of him who sent me is that
I lose none of those who are his gift to me, but that I raise
40 them all up on the last day. It is the will of my Father that
everyone who sees the Son and believes in him should possess
eternal life, and that I should raise him up on the last day."
41 Now the Jews murmured at him for saying, "I am the
42 bread which has come down from heaven." They said, "Is
this not Jesus the son of Joseph? We know his father and
mother. How can he claim now, 'I have come down from
43 heaven'?" Jesus replied to them, "Stop murmuring to your-
44 selves. No one is able to come to me unless he is drawn
by the Father who sent me (and I will raise him up on the
45 last day). In the prophets it is written, *and they will be all
instructed by God*; everyone who has listened to the Father
46 and learned from him, comes to me. Not that anyone has
seen the Father—he only, who is from God, he has seen the
47 Father. Truly, truly I tell you, the believer has eternal
48 life. I am the bread of life. Your ancestors ate manna in
49 the desert, but they died; the bread that comes down from
50 heaven is such that one eats of it and never dies. I am the
51 living bread which has come down from heaven; if anyone
eats of this bread, he will live for ever; and more, the bread
that I will give is my flesh, given for the life of the world."
52 The Jews then wrangled with one another, saying, "How
53 can he give us his flesh to eat?" So Jesus said to them,
"Truly, truly I tell you, unless you eat the flesh of the Son
of man and drink his blood, you have no life within you.
54 He who feeds on my flesh and drinks my blood possesses
55 eternal life (and I will raise him up on the last day), for my
56 flesh is real food and my blood is real drink. He who feeds
on my flesh and drinks my blood remains within me, as I
57 remain within him. Even as the living Father sent me and
I live by the Father, so he who feeds on me will also live by
58 me. Such is the bread which has come down from heaven:
your ancestors ate their bread and died, but he who feeds
on this bread will live for ever."
59 This he said as he taught in the synagogue at Capharna-
60 hum. Many of his disciples, on hearing it, said, "This is
61 hard to take in! Who can listen to talk like this?" Jesus,

inwardly conscious that his disciples were murmuring at it,
 62 said to them, "So this upsets you? Then what if you were
 to see the Son of man ascending to where he formerly
 63 existed? What gives life is the Spirit: flesh is of no avail
 at all. The words I have uttered to you are spirit and
 64 life. And yet there are some of you who do not believe"
 (for Jesus knew from the very first who the unbelieving
 65 were, and who was to betray him; that was why * he said,
 'I tell you that no one is able to come to me unless he is
 allowed by the Father').

66 After that, many of his disciples drew back and would
 67 not associate with him any longer. So Jesus said to the
 68 twelve, "You do not want to go, too?" Simon Peter answered
 him, "Lord, who are we to go to? The words you have are
 69 words of eternal life, and we believe, we are certain, that
 70 you are the holy One of God." Jesus answered them, "Did
 I not choose you, the twelve? And yet one of you is a devil!"
 71 (He meant Judas the son of Simon Iscariot; for Judas was
 to betray him—and he was one of the twelve.)

7 After this Jesus moved about in Galilee; he would not
 move in Judæa, because the Jews were trying to kill him.

2 As the Jewish festival of booths was near, his brothers
 3 said to him, "Leave this and go across into Judæa, to let
 4 your disciples witness what you can do; for nobody who
 aims at public recognition ever keeps his actions secret.
 Since you can do these deeds, display yourself to the world"
 5 (for even his brothers did not believe in him). Jesus said
 6 to them, "My time has not come yet, but your time is always
 7 at hand; the world cannot hate you, but it hates me because
 8 I testify that its deeds are evil. Go up to the festival your-
 selves; I am not going up to this festival, for my time has
 9 not arrived yet." So saying, he stayed on in Galilee.

10 After his brothers had gone up to the festival, he went
 11 up too, not publicly but as it were privately. At the festival
 the Jews were in quest of him, saying, "Where is he?"
 12 And the crowd disputed about him hotly; some said, "He is
 a good man," but others said, "No, he is misleading the
 13 people." For fear of the Jews, however, nobody spoke of
 him in public.

14 When the festival was half over, Jesus went up to the
 25 temple and began to teach.† Then said some of the Jeru-
 26 salemites, "Is this not the man they want to kill? Yet
 here he is, opening his lips in public, and they say nothing
 to him! Can the authorities have really discovered that

* Reading διὰ τοῦτο ἔλεγεν, with *e* (so Blass and Merx), instead of
 ἔλεγεν διὰ τοῦτο.

† See note, p. 143.

27 he is the Christ? No, we know where this man comes from;
but when the Christ does come, no one will know where
28 he comes from." So Jesus cried aloud, as he was teaching
in the temple, "You know me? you know where I come
from? But I have not come on my own initiative; I am
sent, and sent by Him who is real. You do not know Him,
29 but I know Him, because I have come from Him and He
30 sent me." They tried to arrest him; but no one laid
31 hands on him, because his time had not come yet. Indeed
many of the people believed in him, saying, "When the
Christ does come, will he perform more Signs than this
32 man?" As the Pharisees heard the people discussing Jesus
in this way, the high priests and the Pharisees despatched
33 attendants to arrest him. Then said Jesus, "I will be with
34 you a little longer, then I go to Him who sent me; you
will search for me but you will not find me, and where I
35 go, you cannot come." (The Jews said to themselves, "Where
is he going, that we will not find him? Is he off to the
36 Dispersion among the Greeks, to teach the Greeks? What
does he mean by saying, 'You will search for me but you
will not find me, and where I go, you cannot come'?")
37 Now on the last day, the great day, of the festival, Jesus
stood and cried aloud. "If anyone is athirst, let him come to
38 me and drink; he who believes in me—out of his body, as
39 scripture says, streams of living water will flow" (he meant
by this the Spirit which those who believed in him were to
receive:—as yet there was no Spirit, because Jesus had not
40 been glorified yet). On hearing this some of the people said,
"This really is the Prophet"; others said, "He is the Christ";
41 but others said, "No, surely the Christ does not come from
42 Galilee? Does not scripture say it is *from the offspring of*
David, from David's village of Bethlehem, that the Christ is
43 to come?" So the people were divided over him; some
44 wanted to arrest him, but no one laid hands on him.
45 Then the attendants went back to the high priests and
Pharisees, who asked them, "Why have you not brought him
46 with you?" The attendants replied, "No man ever spoke as
47 he does." The Pharisees retorted, "Are you misled as well?
48 Have any of the authorities or of the Pharisees believed in
49 him? As for this mob, with its ignorance of the Law—it is
50 accursed!" Nicodemus, one of their number (the same who
51 had come to him before), said to them, "But surely our Law
does not condemn the accused before hearing what he has
52 to say and ascertaining his offence?" They answered him,
"And are you from Galilee, too? Search and you will see
that no prophet ever springs from Galilee."

53 **8** [So every one of them went home, but Jesus went to
 2 the Hill of Olives. Early in the morning he returned to
 3 the temple, the people all came to him, and he sat down and
 4 taught them. The scribes and Pharisees brought a woman
 5 who had been caught in the act of committing adultery, and
 6 making her stand forward they said to him, "Teacher, this
 7 woman was caught in the very act of committing adultery.
 8 Now Moses has commanded us in the Law to stone such
 9 creatures; but what do you say?" (They said this to test
 10 him, in order to get a charge against him.) Jesus stooped
 11 down, and began to write with his finger on the ground;
 12 but, as they persisted with their question, he raised him-
 13 self and said to them, "Let the innocent among you throw
 14 the first stone at her"; then he stooped down again and
 15 wrote on the ground. And on hearing what he said, they
 16 went away one by one, beginning with the older men, till
 17 Jesus was left alone with the woman standing before him.
 18 Looking up, Jesus said to her, "Woman, where are they?
 19 Has no one condemned you?" She said, "No one, sir." Jesus
 20 said, "Neither do I; be off, and never sin again.]"*
 21 Then Jesus again addressed them, saying, "I am the light
 22 of the world: he who follows me will never walk in dark-
 23 ness, he will enjoy the light of life." So the Pharisees said
 to him, "You are testifying to yourself; your evidence is not
 valid." Jesus replied to them, "Though I do testify to my-
 self, my evidence is valid, because I know where I have
 come from and where I am going to—whereas you do not
 know where I have come from or where I am going to.
 You judge by the outside. I judge no one; and though I
 do judge, my judgment is true, because I am not by myself
 —there is myself and the Father who sent me. Why, it is
 written in your own Law that the evidence of two persons
 is valid: I testify to myself, and the Father who sent me
 also testifies to me." "Where is your Father?" they said.
 Jesus replied, "You know neither me nor my Father; if you
 had known me you would have known my Father also."
 These words he spoke in the treasury, as he was teaching in
 the temple, but no one arrested him, because his time had
 not come yet.
 Then he said to them again, "I go away, and you will
 search for me, but you will die in your sin; where I go, you
 cannot come." So the Jews said, "Will he kill himself? Is
 that why he says, 'Where I go, you cannot come'?" He
 said to them, "You are from the world below, I am from
 the world above: you belong to this world, I do not belong

* It is uncertain to which, if any, of the canonical gospels this fragment of primitive tradition originally belonged.

24 to this world. So I told you, you would die in your sins; for unless you believe who I am, you will die in your sins.”
 25 They said, “Who are you?” Jesus replied, “Why should
 26 I talk to you at all? I have a great deal to say about you and many a judgment to pass upon you; but he who sent me is true, and so I tell the world what I have learned from him.”

27 They did not understand that he was speaking to them
 28 about the Father; so Jesus said, “When you have lifted up the Son of man, you will know then who I am, and that I do nothing of my own accord, but speak as the Father has
 29 taught me. He who sent me is at my side; he has not left
 30 me alone; for I always do what pleases him.” As he said this, a number believed in him.

31 So Jesus addressed the Jews who had believed him, saying, “If you abide by what I say, you are really disciples
 32 of mine: you will understand the truth, and the truth will
 33 set you free.” “We are Abraham’s offspring,” they retorted, “we have never been slaves to anybody. What do
 34 you mean by saying, ‘You will be free’?” Jesus replied, “Truly, truly I tell you, everyone who commits sin is a
 35 slave.* Now the slave does not remain in the household for
 36 all time; the son of the house does. So, if the Son sets you
 37 free, you will be really free. I know you are Abraham’s offspring! Yet you want to kill me, since my word makes
 38 no headway among you! I speak of what I have seen with my Father, and you act as you have learned from your
 39 father.” They answered him, “Abraham is our father.” “If you are Abraham’s children,” said Jesus, “then do as
 40 Abraham did: but now you want to kill me—to kill a man who has told you the truth, the truth I have learned from
 41 God. Abraham did not do that. You do the deeds of your father.” They said to him, “We are no bastards: we have
 42 one father, even God.” Said Jesus, “If God were your father, you would love me, for I came here from God; I
 43 did not come of my own accord, I was sent by him. Why do you not understand my speech? Because you are unable
 44 to listen to what I am saying; you belong to your father the devil, and you want to do what your father desires; he was a slayer of men from the very beginning, and he has no place in the truth because there is no truth in him: when he tells a lie, he is expressing his own nature, for
 45 he is a liar and the father of lies. It is because I tell the
 46 truth, that you do not believe me. Which of you can convict me of sin? If I tell the truth, why do you not believe

* Omitting τῆς ἀμαρτίας, a gloss which disturbs the passage.

47 me? He who belongs to God, listens to the words of God; you do not listen to them, because you do not belong to
 48 God." The Jews retorted, "Are we not right in saying
 49 you are a Samaritan, you are mad?" Jesus replied, "I am not mad: I honour my Father and you dishonour me.
 50 However, I do not aim at my own credit; there is One who
 51 cares for my credit, and he is judge. Truly, truly I tell you, if anyone holds to what I say, he will never see death."
 52 The Jews said to him, "Now we are sure you are mad. Abraham is dead, and so are all the prophets; and you declare, 'If anyone holds to what I say, he will never taste death!'
 53 Are you greater than our father Abraham? He is dead, and the prophets are dead. Who do you claim to be?"
 54 Jesus replied, "Were I to glorify myself, my glory would be nothing; it is my Father who glorifies me; you say, 'He is
 55 our God,' but you do not understand him. I know him. Were I to say, 'I do not know him,' I would be a liar like
 56 yourselves; but I do know him and I hold to his word. Your father Abraham exulted that he was to see my Day: he did
 57 see it and he rejoiced." Then said the Jews to him, "You are
 58 not fifty years old, and Abraham has seen you?" * "Truly, truly I tell you," said Jesus, "I have existed before Abraham
 59 was born." At this they picked up stones to throw at him, but Jesus concealed himself and made his way out of the temple.

9 As he passed along he saw a man who had been blind
 2 from his birth; and his disciples asked him, "Rabbi, for whose sin—for his own or for his parents—was he born
 3 blind?" Jesus replied, "Neither for his own sin nor for his parents'—it was to let the work of God be illustrated in
 4 him. While daylight lasts, we must be busy with the work of him who sent me: night comes, when no one can do any
 5 work. When I am in the world, I am light for the world."
 6 With these words he spat on the ground and made clay with the saliva, which he smeared on the man's eyes, say-
 7 ing, "Go and wash them in the pool of Siloam" (Siloam meaning 'sent'). So off he went and washed them, and went
 8 home seeing. Whereupon the neighbours and those to whom he had been a familiar sight as a beggar, said, "Is this not
 9 the man who used to sit and beg?" Some said, "It is"; others said, "No, but it is like him." He said, "I am the
 10 man." So they asked him, "How were your eyes opened?"
 11 He replied, "The man they call Jesus made some clay and smeared my eyes with it and told me, 'Go and wash them

* Reading ἐώραξέν σε with N and the Sinaitic Syriac, etc.—"leçon plus naturelle peut-être que la leçon commune, mais qui a pu choquer, parce qu'elle semble mettre Abraham au-dessus du Christ" (Loisy).

in Siloam'; so I went and washed them, and I got my sight."
12 "Where is he?" they asked; he answered, "I do not know."
13 They brought him before the Pharisees, this man who
14 had once been blind. As it was on the sabbath day that
15 Jesus had made clay and opened his eyes, the Pharisees
asked him again how he had regained his sight, and he
told them, "He smeared some clay on my eyes, and I washed
16 them, and now I can see." Then said some of the Pharisees,
"This man is not from God, for he does not keep the sab-
bath"; others said, "How can a sinner perform such Signs?"
17 They were divided on this. So they asked the blind man
once more, "What have you to say about him, you whose
eyes he has opened?" The man replied, "I say he is a
prophet."
18 The Jews would not believe he had been born blind and
had regained his sight, till they summoned the parents of
19 the man who had regained his sight, asking them, "Is this
your son, the son you declare was born blind? How is it
20 that he can see now?" His parents answered, "This is our
21 son, and he was born blind; we know that. But how he can
see to-day, we do not know, nor do we know who opened
his eyes. Ask himself; he is of age, he can speak for him-
22 self." (His parents said this because they were afraid of
the Jews; for the Jews had already agreed that anyone
who confessed him to be Christ should be excommunicated.
23 That was why the man's parents said, "He is of age, ask
24 himself.") So the man born blind was summoned a second
time, and told, "Now give God the praise; this man, we
25 know quite well, is only a sinner." To which he replied,
"I do not know if he is a sinner; one thing I do know,
26 that once I was blind and now I can see." "What did he
do to you?" they repeated; "How did he open your eyes?"
27 He retorted, "I have told you that already, and you would
not listen to me. Why do you want to hear it over again?
28 Do you want to be disciples of his?" Then they stormed at
29 him: "You are his disciple, we are disciples of Moses! We
know God spoke to Moses, but we do not know where this
30 fellow comes from." The man replied to them, "Well, this
is amazing! You do not know where he comes from, and
31 yet he has opened my eyes! God, we know, does not listen
to sinners; he listens to anyone who is devout and who
32 obeys his will. It is unheard of, since the world began,
33 that anyone should open a blind man's eyes. If this man
34 were not from God, he could do nothing." They retorted,
"And so you would teach us—you, born in utter depravity!"
35 Then they expelled him. Jesus heard that they had ex-
pelled him, and on meeting him he said, "You believe in

36 the Son of man?" * "Who is that, sir?" said the man,
 37 "tell me, that I may believe in him." "You have seen
 38 him," Jesus said, "he is talking to you." He said, "I do
 39 believe, Lord"—and he worshipped him. Then said Jesus,
 40 "It is for judgment that I have come into this world, to
 41 make the sightless see, to make the seeing blind." On hear-
 42 ing this, the Pharisees who were beside him asked, "And
 43 are we blind?" Jesus replied, "If you were blind, you would
 44 not be guilty; but, as it is, you claim to have sight—and so
 45 your sin remains." †

19 20 The Jews were again divided over these words. A number
 21 of them said, "He is mad. Why listen to him?" Others
 22 said, "These are not a madman's words. Can a madman
 23 open the eyes of the blind?"

24 Then came the festival of Dedication at Jerusalem; it was
 25 winter, and Jesus used to walk inside the temple, in the
 26 portico of Solomon. So the Jews gathered round him and
 27 asked, "How long are you going to keep us in suspense?
 28 If you are the Christ, tell us plainly." Jesus replied, "I have
 29 told you, but you do not believe; the deeds I do in the name
 30 of my Father testify to me, but you do not believe, because
 31 you do not belong to my sheep. My sheep listen to my
 32 voice, and I know them and they follow me; and I give
 33 them eternal life; they shall never perish, and no one will
 34 snatch them out of my hand. My Father who ‡ gave me
 35 them is stronger than all, and no one can snatch anything
 36 out of my Father's hand.

10 Truly, truly I tell you, he who does not enter the
 37 sheepfold by the gate but climbs up somewhere else,
 38 he is a thief and a robber; he who enters by the gate is
 39 the shepherd of the sheep. The gatekeeper opens the gate
 40 for him, and the sheep listen to his voice; he calls his sheep
 41 by name and leads them out. When he has brought all
 42 his sheep outside, he goes in front of them, and the sheep
 43 follow him because they know his voice; they will not fol-
 44 low a stranger, they will run from him, because they know
 45 not the voice of strangers." Jesus told them this alle-
 46 gory, but they did not understand what he was saying to
 47 them; so he said to them again, "Truly, truly I tell you, I am
 48 the shepherd § of the sheep; all who ever came before me
 49 have been thieves and robbers—but the sheep would not
 50 listen to them. (I am the Gate; whoever enters by me will

* Reading ἀνθρώπου instead of θεοῦ.

† Transposing x. 19–29, for the sake of sequence, to the close of ch. ix.

‡ Reading ὅς . . . μείζων.

§ ὁ ποιμὴν must be read here instead of ἡ θύρα, for the sake of the sense, although it seems to have been preserved by the Sahidic version alone.

10 be saved, he will go in and out and find pasture.) The
 11 thief only comes to steal, to slay, and to destroy: I have
 12 come that they may have life and have it to the full. I
 13 am the good shepherd; a good shepherd lays down his own
 14 life for the sheep. The hired man, who is not the shepherd
 15 and does not own the sheep, deserts them when he sees
 16 the wolf coming; he runs away, leaving the wolf to tear
 17 and scatter them, just because he is a hired man, who has
 18 no interest in the sheep. I am the good shepherd, I know
 19 my sheep and my sheep know me (just as the Father knows
 20 me and I know the Father), and I lay down my life for
 21 the sheep. I have other sheep, too, which do not belong
 22 to this fold; I must bring them also, and they will listen
 23 to my voice; so it will be one flock, one shepherd. This
 24 is why my Father loves me, because I lay down my life to
 25 take it up again. No one takes it from me, I lay it down
 26 of my own accord: I have power to lay it down and also
 27 power to take it up again; I have my Father's orders for
 28 this. I and my Father are one—."

29 The Jews again caught up stones to stone him. Jesus
 30 replied, "I have let you see many a good deed of the Father;
 31 for which of them do you mean to stone me?" The Jews
 32 retorted, "We mean to stone you, not for a good deed, but
 33 for blasphemy, because you, a mere man, make yourself God."
 34 Jesus answered, "Is it not written in your Law, '*I said, you*
 35 *are gods*?' If the Law said that they were gods, to whom
 36 the word of God came—and scripture cannot be broken—
 37 do you mean to tell me, whom the Father consecrated and
 38 sent into the world, 'You are blaspheming,' because I said,
 39 'I am God's Son'? If I am not doing the deeds of my Father,
 40 do not believe me; but if I am, then believe the deeds, though
 41 you will not believe me—that you may learn and understand
 42 that the Father is in me and I am in the Father."

43 Once more they tried to arrest him, but he escaped them
 44 and went across the Jordan, back to the spot where John
 45 had baptized at first. There he stayed; and many came to
 46 him, saying, "John did not perform any Sign, but all he
 47 ever said about this man was true." And many believed in
 48 him there.

2 **11** Now there was a man ill, Lazarus of Bethany—the
 3 village of Mary and her sister Martha. (The Mary
 4 whose brother Lazarus was ill was the Mary who anointed
 5 the Lord with perfume and wiped his feet with her hair.)
 6 Jesus loved Martha and her sister and Lazarus;* so the
 7 sisters sent to him, saying, "Lord, he whom you love is ill."

* I restore ver. 5 to its original position between vers. 2 and 3.

4 When Jesus heard it, he said, "This illness is not to end
in death; the end of it is the glory of God, that the Son
6 of God may be glorified thereby." So, when he heard of
7 the illness, he stayed where he was for two days; then, after
that, he said to the disciples, "Let us go back to Judæa."
8 "Rabbi," said the disciples, "the Jews were trying to stone
9 you only the other day; are you going back there?" Jesus
replied, "Are there not twelve hours in the day?"

If one walks during the day he does not stumble,
for he sees the light of this world:

10 but if one walks during the night he does stumble,
for he lacks light."

11 This he said, then added, "Our friend Lazarus has fallen
12 asleep; I am going to waken him." "Lord," said the dis-
13 ciples, "if he has fallen asleep, he will get better." Jesus,
however, had been speaking of his death; but as they
14 imagined he meant natural sleep, he then told them plainly,
15 "Lazarus is dead; and for your sakes I am glad I was not
there, that you may believe. Come now, let us go to him."
16 Whereupon Thomas (called 'the Twin') said to his fellow-
disciples, "Let us go too, let us die along with him!"

17 Now when Jesus arrived, he found that Lazarus had been
20 buried for four days.* Then Martha, hearing of the arrival
of Jesus, went out to meet him, while Mary sat at home.
21 Said Martha to Jesus, "Had you been here, Lord, my brother
22 would not have died. But now—well, I know that, whatever
23 you ask God for, he will grant you." Jesus said to her,
24 "Your brother will rise again." "I know," said Martha,
25 "he will rise at the resurrection, on the last day." Jesus
said to her, "I am myself resurrection and life:

he who believes in me will live, even if he dies,

26 and no one who lives and believes in me will ever die.

27 You believe that?" "Yes, Lord," she said, "I do believe
you are the Christ, the Son of God, who was to come into
28 the world"—and with these words she went off to call her
sister Mary, telling her secretly, "The Teacher is here, and
29 he is calling for you."

On hearing this, Mary rose hur-
30 riedly and went to him. (Jesus had not entered the village
yet, he was still at the spot where Martha had met him.)

18 Now as Bethany is not far from Jerusalem, only about two
19 miles away, a number of Jews had gone to condole with
31 Martha and Mary about their brother; so, when the Jews
who were condoling with her inside the house noticed her
rise hurriedly and go out, they followed her, as they imagined
32 she was going to wail at the tomb. But when Mary came

* Another case of displacement; vers. 18 and 19 seem originally to have
lain between vers. 30 and 31.

to where Jesus was and saw him, she dropped at his feet, crying, "Had you been here, Lord, my brother would not have died." Now when Jesus saw her wailing and saw the Jews who accompanied her wailing, he chafed in spirit and was disquieted. "Where have you laid him?" he asked. They answered, "Come and see, sir." Jesus burst into tears. Whereupon the Jews said, "See how he loved him!"—though some of them asked, "Could he not have prevented him from dying, when he could open a blind man's eyes?" This made Jesus chafe afresh, so he went to the tomb; it was a cave with a boulder to close it. Jesus said, "Remove the boulder." "Lord," said Martha, the dead man's sister, "he will be stinking by this time; he has been dead four days." "Did I not tell you," said Jesus, "if you will only believe, you shall see the glory of God?" Then they removed the boulder, and Jesus, lifting his eyes to heaven, said, "Father, I thank thee for listening to me. (I knew thou wouldst always listen to me, but I spoke on account of the crowd around, that they might believe thou hast sent me.)" So saying, he exclaimed with a loud cry, "Lazarus, come out!" Out came the dead man, his feet and hands swathed in bandages, and his face tied up with a towel. Jesus said, "Untie him, and let him go."

Now a number of the Jews who had come to visit Mary and who witnessed what he had done, believed in him. But some of them went off to the Pharisees and told them what Jesus had done; whereupon the high priests and the Pharisees called a meeting of the Sanhedrin. "Whatever is to be done?" they said. "The fellow is performing many a Sign. If we let him alone, like this, everybody will believe in him, and then the Romans will come and suppress our holy Place and our nation." But one of them, Caiaphas, who was high priest that year said, "You know nothing about it—you do not understand it is in your own interests that one man should die for the People, instead of the whole nation being destroyed." (He did not say this simply of his own accord; he was high priest that year, and his words were a prophecy that Jesus was to die for the nation, and not merely for the nation but to gather into one the scattered children of God.) So from that day their plan was to kill him. Accordingly Jesus no longer appeared in public among the Jews, but withdrew to the country adjoining the desert, to a town called Ephraim; there he stayed with the disciples. Now the passover of the Jews was near, and many people went up from the country to Jerusalem, to purify themselves before the passover. They looked out for Jesus, and as they stood in the temple they said one to another, "What

do you think? Do you think he will not come up to the festival?" (The high priests and the Pharisees had given orders that they were to be informed, if anyone found out where he was, so that they might arrest him.)

12 Six days before the festival, Jesus came to Bethany, where Lazarus stayed (whom Jesus had raised from the dead). They gave a supper for him there; Martha waited on him, and Lazarus was among those who reclined at table beside him. Then Mary, taking a pound of expensive perfume, real nard, anointed the feet of Jesus and wiped his feet with her hair, till the house was filled with the scent of the perfume. One of his disciples, Judas Iscariot (who was to betray him), said, "Why was not this perfume sold for ten pounds, and the money given to the poor?" (Not that he cared for the poor; he said this because he was a thief, and because he carried the money-box and pilfered what was put in.) Then said Jesus, "Let her alone, let her keep what she has for the day of my burial. You have always the poor beside you, but you have not always me."

Now the great mass of the Jews learned that he was there, and they came not only on account of Jesus but to see Lazarus whom he had raised from the dead. So the high priests planned to kill Lazarus as well, since it was owing to him that a number of the Jews were going and believing in Jesus.

Next day the great mass of people who had come up for the festival heard that Jesus was entering Jerusalem, and taking palm-branches they went out to meet him, shouting, "*Hosanna!*"

*Blessed be he who comes in the Lord's name,
the king of Israel!"*

And Jesus came across a young ass and seated himself on it; as it is written,

*Fear not, daughter of Sion;
here is your king coming,
seated on an ass's colt.*

(His disciples did not understand this at first; but when Jesus was glorified, then they remembered how this had been written of him and had happened to him.) Now the people who were with him when he called Lazarus from the tomb and raised him from the dead, testified to it; and that was why the crowd went out to meet him, because they heard he had performed this Sign. Then said the Pharisees to one another, "You see, you can do nothing! Look, the world has gone after him."

Now there were some Greeks among those who had come

21 up to worship at the festival; they went to Philip of Bethsaida in Galilee and appealed to him, saying, "Sir, we want
22 to see Jesus." Philip went and told Andrew; Andrew and
23 Philip went and told Jesus. And Jesus answered, "The
24 hour has come for the Son of man to be glorified. Truly,
truly I tell you, unless a grain of wheat falls into the earth
and dies, it remains a single grain; but if it dies, it bears
25 rich fruit. He who loves his life loses it, and he who cares
not for his life in this world will preserve it for eternal life.

26 If anyone serves me, let him follow me,
and where I am, there shall my servant also be:
if anyone serves me,
my Father will honour him.

27 *My soul is now disquieted.* What am I to say? 'Father,
save me from this hour'? Nay, it is something else that has
28 brought me to this hour: I will say, 'Father, glorify thy
name.' " Then came a voice from heaven, "I have glori-
29 fied it, and I will glorify it again." When they heard the
sound, the people standing by said it had thundered; others
30 said, "An angel spoke to him." Jesus answered, "This
31 voice did not come for my sake but for yours. Now is this
world to be judged; now shall the Prince of this world be
32 expelled. But I, when I am lifted up from the earth, will
33 draw all men to myself." (By this he indicated the kind of
death he was to die.)

34 So the people answered, "We learn from the Law that the
Christ is to remain for ever; what do you mean by saying
that the Son of man must be lifted up? Who is this Son
35 of man?" Then Jesus said to them, "The Light will shine
among you for a little longer yet; walk while you have the
Light, that the darkness may not overtake you. He who
36 walks in the dark does not know where he is going. While
you have the Light, believe in the Light, that you may be
44 sons of the Light." * And Jesus cried aloud, "He who be-
45 lieves in me believes not in me but in him who sent me,
46 and he who beholds me beholds him who sent me. I have
come as light into the world, that no one who believes in
47 me may remain in the dark. If anyone hears my words
and does not keep them, it is not I who judge him; for I
have not come to judge the world but to save the world.
48 He who rejects me and will not receive my words has indeed
a judge: the word I have spoken will judge him on the last
49 day, for I have not spoken of my own accord—the Father
who sent me, he it was who ordered me what to say and
50 what to speak. And I know that his orders mean eternal

* Restoring vers. 44–50 to their original position in the middle of ver. 36.

life. Therefore, when I speak, I speak as the Father has
36 told me." With these words Jesus went away and hid from
them.

37 Now for all the Signs he had performed before them, they
38 did not believe in him—that the word spoken by the prophet
Isaiah might be fulfilled:

Lord, who has believed what they heard from us?

And to whom has the arm of the Lord been revealed?

39 This was why they could not believe; for Isaiah again said,
40 *He has blinded their eyes*

and made their hearts insensible,

*to prevent them seeing with their eyes and understanding
with their hearts and turning for me to cure them.*

41 (Isaiah said this because he saw his glory and spoke of
42 him.) Still, a number even of the authorities believed in
him, though they would not confess it on account of the
43 Pharisees, in case of being excommunicated; they preferred
the approval of men to the approval of God.

13 Now before the passover festival Jesus knew that the
time had come for him to pass from this world to the
Father. He had loved his own in this world and he loved
2 them to the end; so at supper, knowing that, though the
devil had suggested to Judas Iscariot, Simon's son, to betray
3 him, the Father had put everything into his hands—know-
4 ing that he had come from God and was going to God, he
rose from table, laid aside his robe and tied a towel round
5 him, then poured water into a basin and began to wash
the feet of the disciples, wiping them with the towel he
6 had tied round him. He came to Simon Peter. "Lord,"
7 said he, "you to wash my feet!" Jesus answered him,
"You do not understand just now what I am doing, but
8 you will understand it later on." Said Peter, "You will
never wash my feet, never!" "Unless I wash you," Jesus
9 replied, "you will not share my lot." "Lord," said Simon
Peter, "then wash not only my feet but my hands and
10 head." Jesus said, "He who has bathed only needs to have
his feet washed; he is clean all over. And you are clean
11—but not all of you" (he knew the traitor; that was why
12 he said, "You are not all clean"). Then, after washing
their feet and putting on his robe, he lay down again. "Do
you know," he said to them, "what I have been doing to
13 you? You call me Teacher and Lord, and you are right:
14 that is what I am. Well, if I have washed your feet, I
who am your Lord and Teacher, you are bound to wash
15 one another's feet; for I have been setting you an example,
16 that you should do what I have done to you. Truly,
truly I tell you, a servant is not greater than his master,

17 nor is a messenger greater than he who sent him. If you
 18 know all this, blessed are you if you really do it. When I
 say 'you,' I do not mean you all; I know the men of my
 choice, and I made my choice that this scripture might be
 fulfilled, *he who eats my bread has lifted up his heel against*
 19 *me*. I am telling you this now, before it occurs, so that when
 20 it has occurred you may believe who I am. (Truly, truly I
 tell you,

he who receives anyone I send receives me,
 and he who receives me receives him who sent me.)"

21 On saying this, Jesus was disquieted in spirit: he testified,
 22 "Truly, truly I tell you, one of you will betray me." The
 disciples looked at each other, at a loss to know which of
 23 them he meant. As one of his disciples was reclining on
 24 his breast—he was the favourite of Jesus—Peter nodded to
 25 him, saying, "Tell us who he means." The disciple just
 leant back on the breast of Jesus and said, "Lord, who is
 26 it?" Jesus answered, "The man I am going to give this
 piece of bread to, when I dip it in the dish." Then he took
 the piece of bread, dipped it, and gave it to Judas, the son
 27 of Simon Iscariot; and when he took the bread, at that
 moment Satan entered him. Then Jesus told him, "Be
 28 quick with what you have to do." (None of those at table
 29 understood why he said this to him; some thought that, as
 Judas kept the money-box, Jesus told him to buy what they
 needed for the festival or to give something to the poor.)
 30 So Judas went out immediately after taking the bread. And
 it was night.

31 When he had gone out, Jesus said,*

2 **15** "I am the real Vine, and my Father is the vine-
 dresser; he cuts away any branch on me which is not
 bearing fruit, and cleans every branch which does bear
 3 fruit, to make it bear richer fruit. You are already clean,
 4 by the word I have spoken to you. Remain in me, as I
 remain in you: just as a branch cannot bear fruit by itself,
 without remaining on the vine, neither can you, unless you
 5 remain in me. I am the vine, you are the branches. He
 who remains in me, as I in him, bears rich fruit (because
 6 apart from me you can do nothing). If anyone does not
 remain in me, he is thrown aside like a branch and he
 withers up; then the branches are gathered and thrown into
 7 the fire to be burned. If you remain in me and my words
 remain in you, then ask whatever you like and you shall
 8 have it. As you bear rich fruit and prove yourselves my
 9 disciples, my Father is glorified. As the Father has loved

* Chapters xv. and xvi. are restored to their original position in the middle of ver. 31.

10 me, so I have loved you; remain within my love. If you keep my commands, you will remain within my love, just as I have kept my Father's commands and remain within his love.

11 I have told you this, that my joy may be within you and
12 your joy complete. This is my command: you are to love
13 one another as I have loved you. To lay life down for his
14 friends, man has no greater love than that. You are my
15 friends—if you do what I command you; I call you servants no longer, because a servant does not know what his master is doing: I call you friends, because I have imparted
16 to you all that I have learned from my Father. You have not chosen me, it is I who have chosen you, appointing you to go and bear fruit, fruit that lasts, so that the Father may
17 grant you whatever you ask in my name. This is what I command you, to love one another.

18 If the world hates you, remember it hated me first. If
19 you belonged to the world, the world would love what it owned; it is because you do not belong to the world, because I have chosen you from the world, that the world hates you.
20 Remember what I told you, 'A servant is not greater than his master.'

If they persecuted me, they will persecute you;
if they hold to my word, they will hold to yours.

21 They will do all this to you on account of my name, because
22 they know not him who sent me. They would not be guilty, if I had not come and spoken to them; but, as it is, they
23 have no excuse for their sin—he who hates me hates my
24 Father also. They would not be guilty, if I had not done deeds among them such as no one has ever done; but, as it is, they have seen—and they have hated—both me and my
25 Father. It is that the word written in their Law may be fulfilled: *they hated me for no cause.*

26 When the Helper comes, whom I will send to you from the Father, even the Spirit of truth who issues from the
27 Father, he will bear witness to me; and you too are witnesses, for you have been with me from the very beginning.

16 I have told you all this, to keep you from being repelled. They will excommunicate you; indeed the time is coming when anyone who kills you will imagine that he
3 is doing God a service. This they will do to you, because they have not known the Father nor me.

4 I have told you all this, so that when the time for it arrives, you may remember what I said to you. I did not tell you about this at the beginning, because I was with you
5 then; but now I am going to him who sent me. And yet
6 not one of you asks, 'Where are you going?' No, your heart
7 is full of sorrow at what I have told you. Yet—I am telling

you the truth—my going is for your good. If I do not depart, the Helper will not come to you; whereas, if I go, I
8 will send him to you. And when he comes, he will convict the world, convincing men of sin, of righteousness, and of
9 judgment: of sin, because they do not believe in me; of
10 righteousness, because I go to the Father and you see me
11 no more; of judgment, because the Prince of this world
12 has been judged. I have still much to tell you, but you
13 cannot bear it at present. However, when the Spirit of truth comes, he will lead you into all the truth; for he will not speak of his own accord, he will say whatever he is
14 told, and he will disclose to you what is to come. He will glorify me for he will draw upon what is mine and disclose
15 it to you. All that the Father has is mine; that is why I say, 'he will draw upon what is mine and disclose it to you.'
16 In a little while, you shall behold me no longer; then,
17 after a little, you shall see me." So some of his disciples said to one another, "What does he mean by telling us, 'In a little while, you shall behold me no longer; then, after a little, you shall see me,' and, 'I go to the Father'?"
18 They said, "What is the meaning of 'In a little'? We do
19 not understand what he is saying." Jesus knew that they wanted to ask him; so he said to them, "Is this what you are discussing together, why I said, 'In a little while, you will not see me: then, after a little, you shall see me'?"
20 Truly, truly I tell you, you will be wailing and lamenting while the world is rejoicing; you will be sorrowful, but then
21 your sorrow will be changed to joy. When a woman is in labour she is sorry, for her time has come; but when the child is born she remembers her anguish no longer, for joy
22 that a human being has been born into the world. So with you. Just now you are in sorrow, but I shall see you again and your heart will rejoice—with a joy that no one can take from you.
23 And on that day you will not ask me any questions. Truly, truly I tell you, whatever you ask the Father, he will give
24 you in my name; hitherto you have asked nothing in my name; ask and you will receive, that your joy may be full.
25 (I have told you this in figures, but the time is coming when I shall speak to you in figures no longer; I shall let
26 you know plainly about the Father.) On that day you will ask in my name, and I do not say to you that I will ask
27 the Father on your behalf; for the Father loves you himself, because you have loved me and believed that I came
28 forth from God. From the Father I came and I entered the world; again, I leave the world and I go to the Father."
29 His disciples said, "Now, you are talking plainly at last,

30 not speaking in figures. Now we are sure that you know everything, and need no one to put questions to you. This
 31 makes us believe you have come forth from God." Jesus
 32 replied, "You believe it, at last? Behold, the time is coming, it has come already, when you will be scattered to your homes, every one of you, leaving me alone. But I am not
 33 alone, for the Father is with me. I have said all this to you that in me you may have peace; in the world you have trouble, but courage!—I have conquered the world.*

31 Now at last the Son of man is glorified, and in him God
 32 is glorified: if God is glorified in him, God will glorify him
 33 in Himself and glorify him at once. Dear children, I am only to be with you a little longer; then you will look for me, and, as I told the Jews I tell you now, where I go you
 34 cannot come. I give you a new command, to love one another—as I have loved you, you are to love one another; by this everyone will recognize that you are my disciples, if
 36 you have love one for another." "Lord," said Simon Peter, "where are you going?" Jesus replied, "I am going where you cannot follow me at present; later on you are to follow
 37 me." "Lord," said Peter, "why cannot I follow you just
 38 now? I will lay down my life for you." Jesus replied, "Lay down your life for me? Truly, truly I tell you, before the cock crows, you will have disowned me thrice over.

2 **14** Let not your hearts be disquieted; you believe—believe in God and also in me. In my Father's house there are many abodes; were it not so, would I have told
 3 you I was going to prepare a place for you? And when I go and prepare a place for you, I will come back and take
 4 you to be with me, so that you may be where I am. And you know the way to where I am going."

5 "Lord," said Thomas, "we do not know where you are
 6 going, and how are we to know the way?" Jesus said to him, "I am the real and living way: no one comes to the
 7 Father except by means of me. If you knew me, you would know my Father too. You know him now and you have seen him."

8 "Lord," said Philip, "let us see the Father; that is all
 9 we want." Jesus said to him, "Philip, have I been with you all this time, and yet you do not understand me? He who has seen me has seen the Father. What do you mean by
 10 saying, 'Let us see the Father'? Do you not believe that I am in the Father and the Father is in me? The words I speak to you all I do not speak of my own accord; it is the Father who remains ever in me, who is performing his

* The sequence of xiii. 31 is now resumed (see above, note on p. 157).

11 own deeds. Believe me, I am in the Father and the Father is in me:—or else, believe because of the deeds themselves.

12 Truly, truly I tell you, he who believes in me will do the very deeds I do, and still greater deeds than these. For I am going to the Father, and I will do whatever you ask in my name, that the Father may be glorified in the Son;

¹⁴ I will do whatever you ask me in my name. If you love

¹⁵ me you will keep my commands, and I will ask the Father to give you another Helper to be with you for ever, even the Spirit of truth: the world cannot receive him, because it neither sees nor knows him, but you know him, because

18 he remains with you and will be within you. I will not leave you forlorn; I am coming to you. A little while longer

20 and the world will see me no more; but you will see me, because I am living and you will be living too. You will

understand, on that day, that I am in my Father and you are in me and I am in you. He who possesses my commands and obeys them is he who loves me, and he who loves me will be loved by my Father, and I will love him and appear to him."

22 "Lord," said Judas (not Judas Iscariot), "why is it that you are to appear to us, and not to the world?" Jesus answered, "If anyone loves me he will obey my word, and my Father will love him, and we will come to him and take up our abode with him. He who does not love me does not obey my word; and what you hear me say is not my word but the word of the Father who sent me.

²⁵ I have told you all this while I am still with you, but the
²⁶ Helper, the holy Spirit whom the Father will send in my name, will teach you everything and recall to you everything I have said. Peace I leave to you, my peace I give to you; I give it not as the world gives its 'Peace!' Let not your hearts be disquieted or timid. You heard me tell you I was going away and coming back to you; if you loved me, you would rejoice that I am going to the Father—for the Father is greater than I am.

29 I tell you this now, before it occurs, so that, when it does occur, you may believe. I will no longer talk much with you, for the Prince of this world is coming. He has no hold on me; his coming will only serve to let the world see that I love the Father and that I am acting as the Father ordered. Rise, let us be going."

17 So Jesus spoke; then, lifting his eyes to heaven, he said: "Father, now the time has come; glorify thy Son that thy Son may glorify thee, since thou hast granted him power over all flesh to give eternal life to all whom thou hast given to him. (And this is life eternal, that they

know thee, the only real God, and him whom thou hast
4 sent, even Jesus Christ.) I have glorified thee on earth
5 by accomplishing the work thou gavest me to do; now,
Father, glorify me in thy presence with the glory which I
6 enjoyed in thy presence before the world began. I have
made thy Name known to the men whom thou hast given
to me from the world (thine they were, and thou gavest
7 them to me), and they have held to thy word. They know
now that whatever thou hast given me comes from thee,
8 for I have given them the words thou gavest me, and they
have received them; they are now sure that I came from
thee, and they believe that thou didst send me.

9 I pray for them—not for the world but for those whom
10 thou hast given me do I pray; for they are thine (all mine
11 is thine and thine is mine), and I am glorified in them. I
am to be in the world no longer, but they are to be in the
world; I come to thee. Holy Father, keep them by the
power of thy Name which thou hast given me, that they
12 may be one as we are one. When I was with them, I kept
them by the power of thy Name which thou hast given
me; I guarded them, and not one perished—only the son
13 of perdition, that the scripture might be fulfilled. But now
I come to thee (I speak thus in the world that they may
14 have my joy complete within them). I have given them
thy word, and the world has hated them because they do
not belong to the world any more than I belong to the
15 world. I pray not that thou wilt take them out of the
world, but that thou wilt keep them from the evil One.
16 They do not belong to the world any more than I belong to
17 the world. Consecrate them by the truth: thy word is
18 truth. As thou hast sent me into the world, so have I sent
19 them into the world, and for their sake I consecrate myself
that they may be consecrated by the truth.

20 Nor do I pray for them alone, but for all who believe in
21 me by their spoken word; may they all be one! As thou,
Father, art in me and I in thee, so may they be in us—that
22 the world may believe thou hast sent me. Yea, I have
given them the glory thou gavest me, that they may be
23 one as we are one—I in them and thou in me—that they
may be made perfectly one, so that the world may recognize
that thou hast sent me and hast loved them as thou hast
24 loved me. Father, it is my will that these, thy gift to me,
may be beside me where I am, to behold my glory which
thou hast given me, because thou lovedst me before the
25 foundation of the world. O just Father, though the world
has not known thee, I have known thee, and these have
known that thou hast sent me; so have I declared, so will

I declare, thy Name to them, that the love with which thou hast loved me may be in them, and I in them."

18 Having said this, Jesus went out with his disciples across the Kidron ravine to an orchard, which he entered in the company of his disciples. Judas the traitor also knew the spot, for Jesus and his disciples often met there. So after procuring troops and some attendants belonging to the high priests and the Pharisees, Judas went there with lanterns and torches and weapons. Then Jesus, who knew everything that was to happen to him, came forward and asked them, "Who is it you are looking for?" "Jesus the Nazarene," they replied. Jesus said, "I am he." (Judas the traitor was standing beside them.) When he said, "I am he," they fell back and dropped to the ground; so he asked them once more, "Who is it you are looking for?" And when they replied, "Jesus the Nazarene," he answered, "I told you that I am he; if it is me you are looking for, let these men get away" (this was to fulfil his own word: 'I did not lose a single one of those whom thou didst give me'). Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear (the servant's name was Malchus); whereupon Jesus said to Peter, "Sheathe your sword. Am I not to drink the cup which the Father has handed me?"

So the troops and their commander and the Jewish attendants seized Jesus, bound him, and brought him first of all to Annas (for Annas was the father-in-law of Caiaphas, who was high priest that year—the Caiaphas who had advised the Jews that it was for their interests that one man should die for the people).^{*} Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all Jews gather; I have said nothing in secret. Why ask me? Ask my hearers what I have said to them; they know what I said." As he said this, one of the attendants who stood by gave him a blow, saying, "Is that how you answer the high priest?" "If I have said anything wrong," replied Jesus, "prove it; if I said what was true, why strike me?"

Then Annas had him bound and sent him to Caiaphas the high priest. Simon Peter followed Jesus along with another disciple; as this disciple was an acquaintance of the high priest, he passed into the courtyard of the high priest with Jesus, while Peter stood outside at the door. Then this other disciple, who was an acquaintance of the high

^{*} Restoring vers. 19–24 to its position between vers. 14 and 15.

priest, came out and told the woman at the door to admit
 17 Peter. Whereupon the maidservant at the door said to
 Peter, "Are you not one of this fellow's disciples?" He
 18 said, "No." Now the servants and the attendants were
 standing and warming themselves at a charcoal fire which
 they had lit (for it was cold), and Peter also stood beside
 25 them and warmed himself. They asked him, "Are you not
 26 one of his disciples?" He denied it, saying, "No." Said
 one of the high priest's servants, a kinsman of the man
 whose ear had been cut off by Peter, "Did I not see you
 27 with him in the orchard?" Again Peter denied it. And at
 that very moment the cock crowed.

28 Then from the house of Caiaphas they took Jesus to the
 prætorium. (It was early morning.) They would not enter
 the prætorium themselves, in case of being ceremonially
 29 defiled, for they wanted to eat the passover; so Pilate came
 outside to them and asked, "What charge do you bring
 30 against this man?" They retorted, "If he had not been a
 31 criminal, we would not have handed him over to you." Then
 said Pilate, "Take him yourselves, and sentence him ac-
 cording to your own Law." The Jews said, "We have no
 32 right to put anyone to death" (that the word of Jesus might
 be fulfilled, by which he had indicated the kind of death he
 33 was to die). So Pilate went back inside the prætorium
 and called Jesus, saying, "Then you are king of the Jews?"
 34 Jesus replied, "Are you saying this of your own accord, or
 35 did other people tell you about me?" "Am I a Jew?" said
 Pilate. "Your own nation and the high priests have handed
 36 you over to me. What have you done?" Jesus replied, "My
 realm does not belong to this world; if my realm did belong
 to this world, my men would have fought to prevent me
 being handed over to the Jews. No, my realm lies else-
 37 where." "So you are a king?" said Pilate. "You!" "Cer-
 tainly," said Jesus, "I am a king. This is why I was born,
 this is why I came into the world, to bear testimony to the
 truth. Everyone who belongs to the truth listens to my
 38 voice." "Truth!" said Pilate, "what does truth mean?"

With these words he went out again to the Jews and told
 39 them, "I cannot find anything wrong about him. But it is
 your custom that I should release a prisoner for you at the
 passover; is it your will that I release you the king of the
 40 Jews?" Again they yelled, "No, not him! Bar-Abbas!"
 Now Bar-Abbas was a robber.

2 **19** Then Pilate took Jesus and had him scourged. And
 the soldiers twisted some thorns into a crown and put
 3 it on his head, and arrayed him in a purple robe, marching
 up to him and shouting, "Hail, king of the Jews!"—and

- 4 striking him. Again Pilate went out and said to them,
"Look, I am bringing him out to you. Understand, I cannot
5 find anything wrong about him." So out came Jesus,
wearing the crown of thorns and the purple robe; and Pilate
6 said, "Here the man is!" Now when the high priests and their
attendants saw him, they yelled, "Crucify him, crucify him!"
Pilate said, "Take him and crucify him yourselves! I find
7 nothing wrong about him." The Jews retorted, "But we
have a Law, and by our Law he is bound to die, because he
8 has made himself out to be God's Son." Now when Pilate
9 heard that, he was still more afraid; he went inside the
prætorium again and asked Jesus, "Where do you come
10 from?" Jesus made no reply. Then Pilate said, "You will
not speak to me? Do you not know it is in my power to
11 release you or to crucify you?" Jesus answered, "You would
have no power over me, unless it had been granted you from
above. So you are less guilty than he who betrayed me to
12 you." This made Pilate anxious to release him, but the
Jews yelled, "If you release him, you are no friend of
Cæsar's!" "Anyone who makes himself a king is against
Cæsar!"
- 13 On hearing this, Pilate brought Jesus out and seated him
on the tribunal at a spot called the 'mosaic pavement'—
14 the Hebrew name is Gabbatha (it was the day of Prepara-
tion for the passover, about noon). "There is your king!"
15 he said to the Jews. Then they yelled, "Off with him!
Off with him! Crucify him!" "Crucify your king?" said
Pilate. The high priest retorted, "We have no king but
16 Cæsar!" Then Pilate handed him over to them to be cru-
cified.
- 17 So they took Jesus, and he went away, carrying the cross
by himself, to the spot called the 'place of the skull'—the
18 Hebrew name is Golgotha; there they crucified him, along
with two others, one on each side and Jesus in the middle.
19 Pilate had written an inscription to be put on the cross;
what he wrote was, JESUS THE NAZARENE, THE KING OF THE
20 JEWS. Now many of the Jews read this inscription, for the
place where Jesus had been crucified was close to the city;
besides, the inscription was in Hebrew, Latin, and Greek.
21 So the Jewish high priests said to Pilate, "Do not write,
THE KING OF THE JEWS; write, HE SAID I AM THE KING OF THE
22 JEWS." Pilate replied, "What I have written, I have written."
23 When the soldiers crucified Jesus, they took his clothes
and divided them into four parts, one for each soldier. But
as the tunic was seamless, woven right down in a single
24 piece, they said to themselves, "Don't let us tear it. Let

us draw lots to see who gets it" (that the scripture might be fulfilled,

*they distributed my clothes among them,
and drew lots for my raiment).*

This was what the soldiers did.

25 Now beside the cross of Jesus stood his mother and his
mother's sister, Mary the wife of Clopas, and Mary of Mag-
26 dala. So when Jesus saw his mother and his favourite
disciple standing near, he said to his mother, "Woman,
27 there is your son!" Then he said to the disciple, "And there
is your mother!" And from that hour the disciple took
28 her to his home. After that, as Jesus knew that everything
was now finished and fulfilled, he said (to fulfil the scrip-
29 ture), "*I am thirsty.*" A jug full of vinegar was lying there;
so they put a sponge full of vinegar on a spear and held it
30 to his lips. And when Jesus took the vinegar, he said, "It is
finished," bowed his head, and gave up his spirit.

31 As it was the day of Preparation, in order to prevent the
bodies remaining on the cross during the sabbath (for that
sabbath-day was a great day), the Jews asked Pilate to
32 have the legs broken and the bodies removed. So the
soldiers went and broke the legs of the first man and of
33 the other man who had been crucified along with him; but
when they came to Jesus and saw he was dead already,
34 they did not break his legs; only, one of the soldiers pricked
his side with a lance, and out came blood and water in a
35 moment. He who saw it has borne witness (his witness
is true; God knows he is telling the truth), that you may
36 believe. For this took place that the scripture might be
fulfilled,

Not a bone of him will be broken.

37 And another scripture also says,

They shall look on him whom they impaled.

38 After this, Joseph of Arimathæa, a disciple of Jesus but a
secret disciple—for fear of the Jews—asked Pilate for per-
mission to remove the body of Jesus. And Pilate allowed
39 him. So he went and removed the body, accompanied by
Nicodemus (he who had first come to Jesus by night) who
brought a mixture of myrrh and aloes, about a hundred
40 pounds of it; they took and wrapped up the body of Jesus
in the spices and in bandages, according to the Jewish cus-
41 tom of burial. Now at the spot where he had been crucified
there was an orchard, and in the orchard a new tomb where
42 no one had yet been laid; so they put Jesus there, it being
the Jewish day of Preparation, since the tomb was close by.

20 On the first day of the week Mary of Magdala went
early to the tomb, when it was still dark; but as she

2 saw the boulder had been removed from the tomb, she ran off to Simon Peter and to the other disciple, the favourite of Jesus, telling them, "They have taken the master out of the tomb, and we do not know where they have put him!"

3 So Peter and the other disciple set out for the tomb; they
4 both started to run, but the other disciple ran ahead, faster
5 than Peter, and got to the tomb first. He glanced in and saw the bandages lying on the ground, but he did not go
6 inside. Then Simon Peter came after him, and went inside the tomb; he noticed not only that the bandages were lying
7 on the ground but that the napkin which had been round his head was folded up by itself, instead of lying beside
8 the other bandages. Upon this the other disciple, who had reached the tomb first, went inside too, and when he saw
9 for himself he was convinced. (For as yet they did not understand the Scripture that he must rise from the dead.)

10 Then the disciples returned home; but Mary stood sobbing,
11 outside the tomb. As she sobbed, she glanced inside the
12 tomb and noticed two angels in white, sitting where the body of Jesus had lain, one at the head and one at the
13 feet. "Woman," they said to her, "why are you sobbing?"
She said, "Because they have taken away my master, and
14 I do not know where they have put him!" With these words she turned round and noticed Jesus standing—though
15 she did not know it was Jesus. "Woman," said Jesus, "why are you sobbing? Who are you looking for?" Supposing that he was the gardener, she said, "Oh, sir, if you carried him away, tell me where you put him, and I will remove
16 him." "Mary!" said Jesus. She started round and said,
17 "Rabboni!" (a Hebrew word meaning 'teacher'). Jesus said, "Cease clinging to me. I have not ascended yet to the Father, but go to my brothers and tell them, 'I am ascending
18 to my Father and yours, to my God and yours.'" Away went Mary of Magdala to the disciples with the news, "I have seen the Lord!"—telling them what he had said to her.

19 On the evening of that same day—the first day of the week—though the disciples had gathered within closed doors for fear of the Jews, Jesus entered and stood among them,
20 saying "Peace be with you!" So saying he showed them his hands and his side; and when the disciples saw the
21 Lord, they rejoiced. Jesus then repeated, "Peace be with you! As the Father sent me forth, I am sending you forth."
22 And with these words he breathed on them, adding, "Re-
23 ceive the holy Spirit! If you remit the sins of any, they are remitted: if you retain them, they are retained."

24 Now Thomas, one of the twelve, who was called 'the
25 Twin,' was not with them when Jesus came; and when the

rest of the disciples told him, "We have seen the Lord," he said, "Unless I see his hands with the mark of the nails, and put my finger where the nails were, and put my hand
 26 into his side, I refuse to believe it." Eight days afterwards his disciples were together again, and Thomas with them. Though the doors were closed, Jesus entered and stood
 27 among them, saying, "Peace be with you!" Then he said to Thomas, "Look at my hands, put your finger here; and put your hand here into my side; be no more unbelieving but
 28 believe." Thomas answered him, "My Lord and my God!"
 29 Jesus said to him, "You believe because you have seen me? Blessed be those who believe though they have never seen me."

30 Many another Sign did Jesus perform in presence of his
 31 disciples, which is not recorded in this book; but these Signs are recorded so that you may believe that Jesus is the Christ, the Son of God, and believing may have life through his Name.

21 † After that, Jesus disclosed himself once more to the disciples, at the sea of Tiberias. It was in this way.
 ② Simon Peter, Thomas (who was called 'the Twin'), Nathanael from Cana in Galilee, the two sons of Zebedæus,
 3 and two other disciples of his, were all together. Simon Peter said to them, "I am going to fish." They said, "We are coming with you too." Off they went and embarked in
 4 the boat, but that night they caught nothing. Now at break of day Jesus was standing on the beach (though the dis-
 5 ciples did not know it was Jesus). "Lads," said Jesus, "have
 6 you got anything?" "No," they answered. So he told them, "Throw your net on the right of the boat, and you will have a take." At this they threw the net, and now they could
 7 not haul it in for the mass of fish. So the disciple who was Jesus' favourite said to Peter, "It is the Lord!" Hearing it was the Lord, Simon Peter threw on his blouse (he was
 8 stripped for work) and jumped into the water, while the rest of the disciples came ashore in the punt (they were not far from land, only about a hundred yards), dragging their
 9 netful of fish. When they got to land, they saw a charcoal fire burning, with fish cooking on it, and some bread.
 10 Jesus said to them, "Bring some of the fish you have just
 11 caught." So Peter went aboard and hauled the net ashore, full of large fish, a hundred and fifty-three of them; but for
 12 all their number the net was not torn. Jesus said, "Come and breakfast." (Not one of the disciples dared to ask him
 13 who he was; they knew it was the Lord.) Jesus went and
 14 took the bread and gave it to them, also the fish. This

was the third time, now, that Jesus appeared to the disciples after rising from the dead.

- 15 Then after breakfast Jesus said to Simon Peter, "Simon, son of John, do you love me more than the others do?" "Why, Lord," he said, "you know I love you." "Then feed
16 my lambs," said Jesus. Again he asked him, for the second time, "Simon, son of John, do you love me?" "Why, Lord," he said, "you know I love you." "Then be a shepherd to
17 my sheep," said Jesus. For the third time he asked him, "Simon, son of John, do you love me?" Now Peter was vexed at being asked a third time, "Do you love me?" "Lord," he said, "you know everything, you can see that I love you."
18 Jesus said, "Then feed my sheep. Truly, truly I tell you, you put on your own girdle and went wherever you chose, when you were young; but when you grow old, you will stretch out your hands for someone to gird you, and you
19 will be taken where you have no wish to go" (he said this to indicate the kind of death by which Peter would glorify
20 God); then he added, "Follow me." Peter turned round and saw that the favourite disciple of Jesus was following, the disciple who had leant on his breast at supper and put
21 the question, "Lord, who is to betray you?" So, on catching sight of him, Peter said to Jesus, "And what about him,
22 Lord?" Jesus replied, "If I choose that he should survive till I come back, what does that matter to you? Follow me
23 yourself." This started the report among the brotherhood that the said disciple was not to die. Jesus, however, did not say he was not to die; what he said was, "If I choose that he should survive till I come back, what does that matter to you?"
24 This was the disciple who bears witness to these facts and who wrote them down; his witness, we know, is true.
25 But there is much else that Jesus did—so much, that if it were written down in detail, I do not suppose the world itself could hold the written records.

THE ACTS OF THE APOSTLES

1 In my former volume, Theophilus, I treated all that
2 Jesus began by doing and teaching down to the day when,
3 after issuing his orders by the holy Spirit to the disciples
4 whom he had chosen, he was taken up to heaven. (After
5 his sufferings he had shown them that he was alive by a
6 number of proofs, revealing himself to them for forty days
7 and discussing the affairs of God's Realm. Also, as he ate
8 with them, he charged them not to leave Jerusalem but to
9 wait for what the Father promised—"for what you have
10 heard me speak of," said he; "for John baptized with water,
11 but not many days after this you shall be baptized with
12 the holy Spirit.") Now when they met, they asked him,
13 "Lord, is this the time you are going to restore the Realm
14 to Israel?" But he told them, "It is not for you to know
15 the course and periods of time that the Father has fixed
16 by his own authority. You will receive power when the
17 holy Spirit comes upon you, and you will be my witnesses
at Jerusalem, throughout all Judæa and Samaria, and to the
end of the earth." On saying this he was lifted up while
they looked on, and a cloud took him out of sight. As he
went up, their eyes were fixed on heaven; but just then
two men stood beside them, dressed in white, who said,
"Men of Galilee, why stand looking up to heaven? This
Jesus who has been taken from you into heaven will come
back, just as you have seen him depart to heaven." Then
they made their way back to Jerusalem from the hill called
"The Olive-Orchard"; it is close to Jerusalem, only a sab-
bath day's journey from it. On entering the city they went
to the upper room where they were in the habit of meeting;
there were Peter, John, James, Andrew, Philip and Thomas,
Bartholomew and Matthew, James (the son of Alphæus)
and Simon who had been a Zealot, with Judas the son of
James. All these men resorted with one mind to prayer,
together with their wives, with Mary the mother of Jesus,
and with his brothers.
Now during these days Peter stood up among the brothers
(there was a crowd of about a hundred and twenty persons
all together). "My brothers," said he, "it had to be ful-
filled, that scripture which the holy Spirit uttered before-
hand by the lips of David with regard to Judas who acted
as guide to those who arrested Jesus. Judas did enter our

number, he did get his allotted share of this our ministry.
 18 With the money paid him for his crime he purchased an
 estate; but swelling up he burst in two, and all his bowels
 19 poured out—a fact which became known to all the residents
 in Jerusalem, so that the estate got the name, in their lan-
 20 guage, of Akeldamach or The Ground of Blood. Now it is
 written in the book of psalms,

*Desolate be his residence,
 may no one dwell in it:*

also,

let another man take over his charge.

21 Well then, of the men who have been associated with us
 22 all the time the Lord Jesus went in and out among us, from
 the baptism of John down to the day when he was taken
 up from us—of these men one must join us as a witness to
 23 his resurrection.” So they brought forward two men,
 Joseph called Bar-Sabbas (surnamed Justus) and Mat-
 24 thias; and they prayed, “O Lord, who readest the hearts of
 all, do thou single out from these two men him whom thou
 25 hast chosen to fill the place in this apostolic ministry which
 26 Judas left, in order to go to his own place.” Then they cast
 lots for them, and the lot fell upon Matthias, who was
 assigned his position with the eleven apostles.

2 During the course of the day of Pentecost they were
 all together, when suddenly there came a sound from
 heaven like a violent blast of wind, which filled the whole
 3 house where they were seated. They saw tongues like flames
 distributing themselves, one resting on the head of each,
 4 and they were all filled with the holy Spirit—they began to
 speak in foreign tongues, as the Spirit enabled them to
 5 express themselves. Now there were devout Jews from
 6 every nation under heaven staying in Jerusalem. So when
 this sound was heard, the multitude gathered and were be-
 wildered, for each heard them speaking in his own language.
 7 All were amazed and astonished. “Are these not all Gali-
 8 leans,” they said, “who are speaking? Then how is it that
 9 each of us hears them in his own native tongue? Parthians,
 Medes, Elamites, residents in Mesopotamia, in Judæa and
 10 Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia,
 in Egypt and the districts of Libya round Cyrene, visitors
 11 from Rome, Jews and proselytes, Cretans and Arabians, we
 hear these men talking of the triumphs of God in our own
 12 languages!” They were all amazed and quite at a loss.
 13 “What can it mean?” they said to one another. Some others
 sneered, “They are brim-full of new wine!”
 14 Peter stood up along with the eleven, and raising his
 voice he addressed them thus: “Men of Judæa and residents

- in Jerusalem, let every one of you understand this—attend
 15 to what I say: these men are not drunk, as you suppose.
 16 Why, it is only nine in the morning! No, this is what was
 predicted by the prophet Joel—
 17 In the last days, saith God,
then will I pour out my Spirit upon all flesh,
your sons and daughters shall prophesy,
your young men shall see visions,
your old men shall dream dreams:
 18 *on my very slaves and slave-girls in those days will I pour*
out my Spirit,
and they shall prophesy.
 19 *And I will display wonders in heaven above*
and signs on earth below,
blood and fire and vapour of smoke:
 20 *the sun shall be changed into darkness*
and the moon into blood,
ere the great, open Day of the Lord arrives.
 21 *And everyone who invokes the name of the Lord shall be*
saved.
 22 Men of Israel, listen to my words. Jesus the Nazarene,
 a man accredited to you by God through miracles, wonders,
 and signs which God performed by him among you (as you
 23 yourselves know), this Jesus, betrayed in the predestined
 course of God's deliberate purpose, you got wicked men to
 24 nail to the cross and murder; but God raised him by check-
 25 ing the pangs of death. Death could not hold him. For
 David says of him,
I saw the Lord before me evermore;
lest I be shaken, he is at my right hand.
 26 *My heart is glad.*
my tongue exults,
my very flesh will rest in hope,
 27 *because thou wilt not forsake my soul in the grave,*
nor let thy holy one suffer decay.
 28 *Thou hast made known to me the paths of life,*
thou wilt fill me with delight in thy presence.
 29 Brothers, I can speak quite plainly to you about the
 patriarch David; he died and was buried and his tomb re-
 30 mains with us to this day. (He was a prophet; he knew
 God *had sworn an oath to him that he would seat one of*
 31 *his descendants on his throne*;* so he spoke with a pre-
 vision of the resurrection of the Christ, when he said that
 he was not forsaken in the grave nor did his flesh suffer
 32 decay. This Jesus God raised, as we can all bear witness.

* Omitting [τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστόν].

33 Uplifted then by God's right hand and receiving from the Father the long-promised holy Spirit, he has poured on us
 34 what you now see and hear.) For it was not David who ascended to heaven; David says,

The Lord said to my Lord, 'Sit at my right hand,

35 *till I make your enemies a footstool for your feet.'*

36 So let all the house of Israel understand beyond a doubt that God has made him both Lord and Christ, this very Jesus whom you have crucified."

37 When they heard this, it went straight to their hearts; they said to Peter and the rest of the apostles, "Brothers,
 38 what are we to do?" "Repent," said Peter, "let each of you be baptized in the name of Jesus Christ for the remission of your sins; then you will receive the gift of the
 39 holy Spirit. For the promise is meant for you and for your children and *for all who are far off, for anyone whom the*
 40 *Lord our God may call to himself.'* And with many another appeal he urged and entreated them. "Save yourselves," he cried, "from this crooked generation!" So those who accepted what he said were baptized; about three thou-
 42 sand souls were brought in, that day. They devoted themselves to the instruction given by the apostles and to fellowshipship, breaking bread and praying together. Awe fell on everyone, and many wonders and signs were performed
 43 by the apostles in Jerusalem. The believers * all kept together; they shared all they had with one another, they would sell their possessions and goods and distribute the
 44 proceeds among all, as any one might be in need. Day after day they resorted with one accord to the temple and broke bread together in their own homes; they ate with a
 47 glad and simple heart, praising God and looked on with favour by all the people. Meantime the Lord added the saved daily to their number.†

2 **3** Peter and John were on their way up to the temple for the hour of prayer at three in the afternoon, when a man lame from birth was carried past, who used to be laid every day at what was called the 'Beautiful Gate' of the temple, to ask alms from those who entered the temple.
 3 When he noticed that Peter and John meant to go into
 4 the temple, he asked them for alms. Peter looked at him
 5 steadily, as did John, and said, "Look at us." The man
 6 attended, expecting to get something from them. But Peter said, "I have no silver or gold, but I will give you what I do have. In the name of Jesus Christ the Nazarene, get

* Omitting [φόβος τε ἦν μέγας ἐπὶ πάντας, καὶ].

† Omitting [τῇ ἐκκλησίᾳ], although the omission makes it difficult to get the above sense, or indeed any, out of the Greek.

7 up and walk!" And catching him by the right hand he
 8 raised him. Instantly his feet and ankles grew strong, he
 leapt to his feet, started to walk, and accompanied them into
 9 the temple, walking, leaping, and praising God. When
 10 all the people saw him walking and praising God, and when
 they recognized that this was the very man who used to
 sit and beg at the Gate Beautiful, they were lost in awe
 and amazement at what had happened to him.

11 As he clung to Peter and John, all the people rushed awe-
 12 struck to them in what was called Solomon's portico. But
 when Peter saw this, he said to the people, "Men of Israel,
 why are you surprised at this? Why do you stare at us, as
 if we had made him walk by any power or piety of ours?
 13 *The God of Abraham and the God of Isaac and the God*
of Jacob, the God of our fathers, has glorified Jesus his
servant, whom you delivered up and repudiated before Pi-
 14 late. Pilate had decided to release him, but you repudiated
 the Holy and Just One; the boon you asked was a murderer,
 15 and you killed the pioneer of Life. But God raised him
 16 from the dead, as we can bear witness. (He it is who has
 given strength to this man whom you see and know, by
 faith in His name; it is the faith He inspires which has
 17 made the man thus hale and whole before you all.) Now
 I know, brothers, that you acted in ignorance, like your
 18 rulers—though this was how God fulfilled what he had
 announced beforehand by the lips of all the prophets, namely
 19 the sufferings of his Christ. Repent then, and turn to have
 your sins blotted out, so that a breathing-space may be
 20 vouchsafed you, and that the Lord may send Jesus your
 21 long-decreed Christ, who must be kept in heaven till the
 period of the great Restoration. Ages ago God spoke of
 22 this by the lips of his holy prophets; for Moses said,

The Lord our God will raise up a prophet for you from
among your brotherhood, as he raised me:
you must listen to whatever he may tell you.

23 *Any soul that will not listen to this prophet shall be ex-*
terminated from the People;

24 and all the prophets who have spoken since Samuel and his
 25 successors have also announced these days. Now you are
 the sons of the prophets and of the covenant which God
 made with your fathers when he said to Abraham, *all*
 26 *families on earth shall be blessed in your offspring.* It was
 for you first that God raised up his Servant, and sent him
 to bless you by turning each of you from your wicked ways."

4 While they were speaking to the people, they were sur-
 2 prised by the priests, the commander of the temple, and
 the Sadducees, who were annoyed at them teaching the

people and proclaiming Jesus as an instance of resurrection from the dead. They laid hands on them and, as it was now evening, put them in custody till next morning. (A number of those who heard them speak believed, bringing up their numbers to about five thousand.)

Next morning a meeting was held in Jerusalem of their rulers, elders and scribes, which was attended by the high priest Annas, by Caiaphas, John, Alexander, and all the members of the high priest's family. They made the men stand before them and inquired. "By what authority, in whose name, have you * done this?" Then Peter, filled with the holy Spirit, said to them: "Rulers of the people and elders of Israel, if we are being cross-examined to-day upon a benefit rendered to a cripple, upon how this man got better, you and the people of Israel must all know this, that he stands before you strong and well, thanks to the name of Jesus Christ the Nazarene whom you crucified and whom God raised from the dead. He is

*the stone despised by you builders,
which has become head of the corner.*

There is no salvation by anyone else, nor even a second Name under heaven appointed for us men and our salvation."

They were astonished to notice how outspoken Peter and John were, and to discover that they were uncultured persons and mere outsiders; they recognized them as having been companions of Jesus, but as they saw the man who had been healed standing beside them, they could say nothing. Ordering them to withdraw from the Sanhedrin, they proceeded to hold a consultation. "What are we to do with these men?" they said. "It is plain to all the inhabitants of Jerusalem that a miracle has admittedly been worked by them. That we cannot deny. However, to keep things from going any further with the people, we had better threaten them that they are not to tell anyone in future about this Name." So they called the men in and ordered them not to speak or teach a single sentence about the Name of Jesus. But Peter and John replied, "Decide for yourselves whether it is right before God to obey you rather than God; certainly we cannot give up speaking of what we have seen and heard." Then they threatened them still further and let them go; on account of the people, they found themselves unable to find any means of punishing them, for everybody was glorifying God over what had

* With a touch of superciliousness ('men like you!'), which is perhaps better expressed in reading aloud than by any verbal periphrasis.

22 happened (the man on whom this miracle of healing had been performed, being more than forty years old).

23 On being released they went to their friends and related
24 what the high priests and elders had said; and on hearing this the entire company raised their cry to God, "O Sovereign Lord, thou art he * who made *heaven, earth, and sea,*
25 *and all that in them is,* who said to our fathers † by the holy Spirit through the lips of thy servant David,

*Why did the Gentiles rage,
and the peoples vainly conspire?*

26 *Kings of the earth stood ready,
rulers mustered together against the Lord and his Christ.*

27 In this very city they actually mustered against thy holy Servant Jesus, whom thou didst consecrate—Herod and Pontius Pilate, together with the Gentiles and the people
28 of Israel, mustering to carry out what thy hand had traced,
29 thy purpose had decreed. So now, O Lord, consider the threats of these men, and grant that thy servants may be
30 perfectly fearless in speaking thy word, when thy hand is stretched out to heal and to perform miracles and wonders
31 by the name of thy holy Servant Jesus." At their prayer the place of meeting was shaken, and they were all filled
33 with the holy Spirit, speaking God's word fearlessly; the apostles gave their testimony to the resurrection of the Lord Jesus with great power, and great grace was upon them all.‡

32 Now there was but one heart and soul among the multitude of the believers; not one of them considered anything his personal property, they shared all they had with one
34 another. There was not a needy person among them, for those who owned land or houses would sell them and bring
35 the proceeds of the sale, laying the money before the feet of the apostles; it was then distributed according to each
36 individual's need. Thus Joseph, who was surnamed Barnabas or (as it may be translated) 'Son of Encouragement' by the
37 apostles, a Levite of Cypriote birth, sold a farm belonging to him and brought the money, which he placed before the feet of the apostles.

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2 had sold some property appropriated some of the purchase-money with the connivance of his wife; he brought
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4 the money paid for the land? When it remained unsold.
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 could you think of doing a thing like this? You have not
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 7 and carried it away to be buried. After an interval of
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 to the proof? Listen, there are the footsteps of the men
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 at their feet and expired. The younger men came in to
 find her dead; they carried her out and buried her beside
 11 her husband. Great awe came over the whole church and
 over all who heard of this.

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 13 Solomon. Though the people extolled them, not a soul
 14 from the outside dared to join them. On the other hand,
 crowds of men and women who believed in the Lord were
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 16 might fall on one or other of them. Crowds gathered even
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17 This filled the high priest Annas † and his allies, the
 18 Sadducean party, with bitter jealousy; they laid hands on
 19 the apostles and put them into the public prison, but an
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 20 and brought them out, saying, "Go and stand in the temple,
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 they went into the temple about dawn and proceeded to
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 22 But as the attendants did not find them when they got to
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24 on opening the doors we found no one inside!" On hearing
this the commander of the temple and the high priests were
25 quite at a loss to know what to make of it. However, some-
one came and reported to them, "Here are the very men
you put in prison, standing in the temple and teaching the
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26 At this the commander went off with the attendants and
fetched them—but without using violence, for fear that the
27 people would pelt them with stones. They conducted them
28 before the Sanhedrin, and the high priest asked them, "We
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You want to make us responsible for this man's death!"
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7 And the word of God spread; the number of the disciples in Jerusalem greatly increased, and a host of priests became obedient to the faith.

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* Reading Λιβυστίνων instead of the Λιβερτίνων of the text. This, as Blass points out, gives "the African Jews in the geographical order of their original dwelling-places."

† Omitting [τὴν].

in it, *not even a foot of the land*; all he did was to promise that he would give it as a possession to *him and to his offspring after him* (he at the time being childless). What God said was this: *'His offspring shall sojourn in a foreign land, where they shall be enslaved and oppressed for four hundred years. But,'* said God, *'I * will pass sentence on the nation that has made them slaves, and then they will get away to worship me in this Place.'* God also gave him the covenant of circumcision. So Abraham became the father of Isaac, *whom he circumcised on the eighth day*, Isaac was the father of Jacob, and Jacob of the twelve patriarchs. *Out of jealousy the patriarchs sold Joseph into Egypt*; but God was with him, rescuing him from all his troubles and allowing him to find favour for his wisdom with Pharaoh king of Egypt, who appointed him viceroy over Egypt and over all his own household. Now a famine came over the whole of Egypt and Canaan, attended with great misery, so that our ancestors could not find provender. *But, hearing there was food in Egypt*, Jacob sent our ancestors on their first visit to that country; at their second visit Joseph made himself known to his brothers, and Pharaoh was informed of Joseph's lineage. Then Joseph sent for his father Jacob and all his kinsfolk, *amounting to seventy-five souls*; and Jacob went south to Egypt. When he and our ancestors died, they were carried across to Shechem and laid in the tomb which Abraham had bought for a sum of money from the sons of Hamor in Shechem. As the time approached for the promise which God had made to Abraham, the people grew and multiplied in Egypt, till another king arose to rule Egypt who knew nothing of Joseph. He took a cunning method with our race; he oppressed our ancestors by forcing them to expose their infants, to prevent them from surviving. It was at this period that Moses was born, a divinely beautiful child. For three months he was brought up in his father's house; then he was exposed, but Pharaoh's daughter adopted him and brought him up as her own son. So Moses was educated in all the culture of the Egyptians; he was a strong man in speech and action. When he completed his fortieth year, it occurred to him to visit his brothers, the sons of Israel. He saw one of them being badly treated, so he defended him, struck down the Egyptian, and thus avenged the man who had been wronged. (He thought his brothers would understand that God was going to bring them deliverance by means of him, but they did not understand.) Next day he came upon two of them fighting and tried to pacify them. 'You are

* The 'I' is emphatic. When the New Testament is read aloud, as it was originally meant to be, such stresses can be brought out.

27 brothers!' he said, 'why injure one another?' But *the man who was injuring his neighbour* pushed him aside.
28 'Who made you ruler and umpire over us?' he asked. 'Do you want to kill me, as you killed the Egyptian yesterday?'
29 At that Moses fled; he became a sojourner in the land of
30 Midian, where he had two sons born to him. At the close of forty years an angel of the Lord appeared to him in the flames of a burning thorn-bush, in the desert of mount
31 Sinai. When Moses saw this, he marvelled at the sight; as
32 he went up to look at it, the voice of the Lord said, 'I am the God of your fathers, the God of Abraham and Isaac and Jacob.' Moses was so terrified that he did not dare to
33 look at the bush. But the Lord said to him, 'Take the sandals off your feet, for the place where you are standing
34 is sacred ground. I have indeed seen the oppression of my people in Egypt, I have heard their groans, and I have come down to rescue them. Come now, I will send you back
35 to Egypt.' The Moses they refused, when they said, 'Who made you ruler and umpire?'—that was the very man whom God sent to rule and to redeem them, by aid of the angel
36 who had appeared to him in the bush. He it was who led them forth, performing wonders and signs in the land of Egypt, at the Red Sea, and in the desert during forty years.
37 (This was the Moses who told the sons of Israel, 'God will raise up a prophet for you from among your brotherhood, as he raised me.') This was the man who at the assembly in the desert intervened between the angel who spoke to him on mount Sinai and our fathers; he received living
38 words to be given to us. But our fathers would not submit to him; they pushed him aside and *hankered* secretly
39 after Egypt. They told Aaron, 'Make gods that will march in front of us! As for this Moses who led us out of Egypt, we don't know what has happened to him!' They actually made a calf in those days, offered sacrifice to this idol, and grew festive over what their own hands had manufactured.
40 So God turned from them, abandoning them to the worship of the starry Host—as it is written in the book of the prophets, *Did you offer me victims and sacrifices during the forty years in the desert, O house of Israel? No, it was the tent of Moloch and the star-symbol of Rephan your god that you carried, figures that you manufactured for worship.*
41 So now I will transport you beyond Babylon! In the desert our fathers had the tent of witness as arranged by Him who told Moses to make it after the pattern he had seen;
42 it was passed on and borne in by our fathers as with Joshua they took possession of the territory of the nations whom God drove out before our fathers. So it remained down

46 to the days of David. He found favour with God and asked
 47 permission *to devise a dwelling for the God of Jacob*. It was
 48 *Solomon*, however, who *built him a house*. And yet the most
 High does not dwell in houses made by hands; as the prophet
 says,

49 *Heaven is my throne,*
 the earth is a footstool for my feet!
What house would you build me? saith the Lord.
On what spot could I settle?

50 *Did not my hand make all this?*

51 *Stiff-necked, uncircumcised in heart and ear*, you are
 always *resisting the holy Spirit!* As with your fathers, so
 52 with you! Which of the prophets did your fathers fail to
 persecute? They killed those who announced beforehand
 the coming of the Just One. And here you have betrayed
 53 him, murdered him!—you who received the Law that angels
 transmitted, and have not obeyed it!"

54 When they heard this, they were furious and gnashed
 55 their teeth at him. But he, full of the holy Spirit, gazed
 up at heaven and saw the glory of God and Jesus standing
 56 at God's right hand. "Look," he said, "I see heaven open
 57 and the Son of man standing at God's right hand!" With
 a loud shriek they shut their ears and rushed at him like
 58 one man. Putting him outside the city, they proceeded to
 stone him (the witnesses laid their clothes at the feet of a
 59 youth called Saul). So they stoned Stephen, who called on
 60 the Lord, saying, "Lord Jesus, receive my spirit!" Then he
 knelt down and cried aloud, "Lord, let not this sin stand
 against them!" With these words he slept the sleep of
 8 death. (Saul quite approved of his murder.)

That day a severe persecution broke out against the
 church in Jerusalem, and all, except the apostles, were scat-
 tered over Judæa and Samaria.

2 Devout men buried Stephen and made loud lamentations
 3 over him, but Saul made havoc of the church by entering
 one house after another, dragging off men and women, and
 consigning them to prison.

4 Now those who were scattered went through the land
 5 preaching the gospel. Philip travelled down to a town in
 6 Samaria, where he preached Christ to the people. And the
 crowds attended like one man to what was said by Philip,
 listening to him and watching the miracles he performed.

7 For unclean spirits came screaming and shrieking out of many
 who had been possessed, and many paralytics and lame
 8 people were healed. So there was great rejoicing in that town.

9 For some time previous a man called Simon had been
 practising magic arts in the town, to the utter astonishment

of the Samaritan nation; he made himself out to be a great
 10 person, and all sorts and conditions of people attached
 themselves to him, declaring he was that Power of God
 11 which is known as "the Great Power." They attached
 themselves to him because he had dazzled them with his
 12 skill in magic for a considerable time. But when they be-
 lieved Philip, who preached the gospel of the Reign of God
 and the name of Jesus, they had themselves baptized, both
 13 men and women; indeed Simon himself believed, and after
 his baptism kept close to Philip, utterly astonished to see
 the signs and striking miracles which were taking place.

14 When the apostles at Jerusalem heard that Samaria had
 accepted the word of God, they despatched Peter and John,
 15 who came down and prayed that the Samaritans might re-
 16 ceive the holy Spirit. (As yet it had not fallen upon any of
 them; they had simply been baptized in the name of the
 17 Lord Jesus.) Then they laid their hands on them, and
 18 they received the holy Spirit. Now Simon noticed that
 the holy Spirit was conferred by the laying on of the
 19 apostles' hands; so he brought them money, saying, "Let
 me share this power too, so that anyone on whom I lay my
 20 hands may receive the holy Spirit." Peter said to him,
 "Death to you and your money, for dreaming you could
 21 buy the gift of God! No share or lot for you in this re-
 22 ligious! *Your heart is all wrong in the sight of God.* So
 repent of this wickedness of yours, and ask God whether
 23 you cannot be forgiven for your heart's purpose. For I see
 24 you are a *bitter poison and a pack of evil.*" Simon replied,
 "Beseech the Lord for me! Pray that nothing you have
 said may befall me!"

25 After bearing their testimony to the word of the Lord and
 preaching it, the apostles went back to Jerusalem, preach-
 26 ing the gospel to a number of the Samaritan villages; but
 an angel of the Lord said to Philip, "Get up and go south,
 along the road from Jerusalem to Gaza" (the desert-
 27 route). So he got up and went on his way. Now there was
 an Ethiopian eunuch, a high official of Candacê queen of
 the Ethiopians (he was her chief treasurer), who had come
 28 to Jerusalem for worship and was on his way home. He was
 29 sitting in his chariot, reading the prophet Isaiah. The
 30 Spirit said to Philip, "Go up and join that chariot." When
 Philip ran up, he heard him reading the prophet Isaiah.
 "Do you really understand * what you are reading?" he
 31 asked. "Why, how can I possibly understand it," said the
 eunuch, "unless someone puts me on the right track?"

* The Vulgate preserves the play on words in the Greek. *Intellegis quae legis* brings out, as English cannot, the force of γινώσκεις & ἀναγινώσκεις.

32 And he begged Philip to get up and sit beside him. Now the passage of scripture which he was reading was as follows:—

*he was led like a sheep to be slaughtered,
and as a lamb is dumb before the shearer,
so he opens not his lips.*

33 *By humbling himself he had his doom removed.
Who can tell his family?*

For his life is cut off from the earth.

34 So the eunuch said to Philip, "Pray who is the prophet
35 speaking about? Is it himself or someone else?" Then
Philip opened his lips, and starting from this scripture
36 preached the gospel of Jesus to him. As they travelled on,
they came to some water, and the eunuch said, "Here is
38 water! What is to prevent me being baptized?" So he
ordered the chariot to stop. Both of them stepped into the
39 water, and Philip baptized the eunuch. When they came
up from the water, the Spirit of the Lord caught Philip
away, and the eunuch lost sight of him. He went on his
40 way rejoicing, while Philip found himself at Azotus, where
he passed on, preaching the gospel in every town, till he
reached Cæsarea.

9 Meanwhile Saul still breathed threats of murder against
the disciples of the Lord. He went to the high priest
2 and asked him for letters to the synagogues at Damascus
empowering him to put any man or woman in chains whom
he could find belonging to the Way, and bring them to
3 Jerusalem. As he neared Damascus in the course of his
journey, suddenly a light from heaven flashed round him;
4 he dropped to the ground and heard a voice saying to him,
5 "Saul, Saul, why do you persecute me?" "Who are you?" *
he asked. "I am Jesus," he said, "and you persecute me.
6 Get up and go into the city; there you will be told what
7 you have to do." His fellow-travellers stood speechless, for
8 they heard the voice but they could not see anyone. Saul
got up from the ground, but though his eyes were open he
could see nothing; so they took his hand and led him to
9 Damascus. For three days he remained sightless, and he
neither ate nor drank.

10 Now there was a disciple called Ananias in Damascus.
The Lord said to him in a vision, "Ananias." He said, "I
11 am here, Lord." And the Lord said to him. "Go away to
the street called 'The Straight Street,' and ask at the house
of Judas for a man of Tarsus called Saul. He is praying at

* I have left *νότις* untranslated here, as in xxii. 8 and xxvi. 14, no less than in x. 4. Any English rendering would imply too much or too little.

- 12 this very moment, and he has seen a man called Ananias enter and lay his hands upon him to bring back his sight.”
- 13 “But, Lord,” Ananias answered, “many people have told me about all the mischief this man has done to thy saints
- 14 at Jerusalem! And in this city too he has authority from the high priests to put anyone in chains who invokes thy
- 15 Name!” But the Lord said to him, “Go; I have chosen him to be the means of bringing my Name before the Gentiles
- 16 and their kings as well as before the sons of Israel. I will show him all he has to suffer for the sake of my Name.”
- 17 So Ananias went off and entered the house, laying his hands on him with these words, “Saul, my brother, I have been sent by the Lord, by Jesus who appeared to you on the road, to let you regain your sight and be filled with the
- 18 holy Spirit.” In a moment something like scales fell from his eyes, he regained his sight, got up and was baptized.
- 19 Then he took some food and felt strong again. For several
- 20 days he stayed at Damascus with the disciples; he lost no time in preaching throughout the synagogues that Jesus
- 21 was the Son of God—to the amazement of all his hearers, who said, “Is this not the man who in Jerusalem harried those who invoke this Name, the man who came here for the express purpose of carrying them all in chains to the high priests?”
- 22 Saul became more and more vigorous. He put the Jewish residents in Damascus to confusion by his proof that Jesus
- 23 was the Christ; and the Jews, after a number of days had
- 24 elapsed, conspired to make away with him. But their plot came to the ears of Saul, and, although they kept watch on the gates day and night in order to make away with him,
- 25 his disciples managed one night to let him down over the
- 26 wall by lowering him in a basket. He got to Jerusalem and tried to join the disciples, but they were all afraid of
- 27 him, unable to believe that he was really a disciple. Barnabas, however, got hold of him and brought him to the apostles. To them he related how he had seen the Lord upon the road, how He had spoken to him, and how he
- 28 had spoken freely in the name of Jesus at Damascus. He
- 29 then went in and out among them at Jerusalem, speaking freely in the name of the Lord; he also held conversations
- 30 and debates with the Hellenists. But when the brothers learned that the Hellenists were attempting to make away with him, they took him down to Cæsarea and sent him off to Tarsus.
- 31 Now, all over Judæa, Galilee, and Samaria, the church enjoyed peace; it was consolidated, inspired by reverence for the Lord and by its invocation of the holy Spirit, and

32 so increased in numbers. Peter moved here and there among them all, and it happened that in the course of his tours he came down to visit the saints who stayed at Lydda. 33 There he found a man called Æneas who had been bed-ridden for eight years with paralysis. "Æneas," said Peter, 34 "Jesus the Christ cures you! Get up and make your bed!" 35 He got up at once. All the inhabitants of Lydda and Saron saw him, and they turned to the Lord.

36 At Joppa there was a disciple called Tabitha (which may be translated Dorcas, or 'Gazelle'), a woman whose life was 37 full of good actions and of charitable practices. She happened to take ill and died at this time, and after 38 washing her body they laid it in an upper room. When the disciples heard that Peter was at Lydda (for Joppa is not far from Lydda), they sent two men begging him to "Come 39 on to us without delay." So Peter got up and went with them. When he arrived, they took him up to the room, where all the widows stood beside him crying as they showed him the garments and dresses that Dorcas used to 40 make when she was with them. Peter put them all outside; then he knelt down in prayer, and turning to the body said, "Tabitha, rise." She opened her eyes, and on seeing Peter 41 she sat up. Then he gave her his hand, raised her, and, after calling the saints and the widows, he presented her 42 to them alive. This became known all over Joppa, and many believed in the Lord.

43 In Joppa Peter stayed for some time, at the house of 2 **10** Simon a tanner. Now in Cæsarea there was a man called Cornelius, a captain in the Italian regiment, a religious man, who revered God with all his household, who was liberal in his alms to the People, and who constantly 3 prayed to God. About three o'clock in the afternoon he distinctly saw in a vision an angel of God entering and 4 saying to him, "Cornelius." He stared at the angel in terror, saying, "What is it?" He replied, "Your prayers and your alms have risen before God as a sacrifice to be remem- 5 bered. You must now send some men to Joppa for a certain 6 Simon who is surnamed Peter; he is staying with Simon a 7 tanner, whose house stands by the sea." When the angel who spoke to him had left, he called two of his menservants and a religiously minded soldier who belonged to his per- 8 sonal retinue, and, after describing all the vision to them, he sent them to Joppa.

9 Next day they were still on the road and not far from the town, when Peter went up to the roof of the house 10 about noon to pray. He became very hungry and longed for some food. But as they were getting the meal ready, a

11 trance came over him. He saw heaven open and a vessel
12 coming down, like a huge sheet lowered by the four corners
13 to the earth, which contained all quadrupeds and creeping
14 things of the earth and wild birds. A voice came to him,
15 "Rise, Peter, kill and eat." But Peter said, "No, no, my
16 Lord; I have never eaten anything common or unclean."
17 A second time the voice came back to him, "What God has
18 cleansed, you must not count as common." This happened
19 three times; then the vessel was at once raised to heaven.
20 Peter was quite at a loss to know the meaning of the vision
21 he had seen; but just then the messengers of Cornelius,
22 who had made inquiries for the house of Simon, stood at
23 the door and called out to ask if Simon, surnamed Peter,
24 was staying there. So the Spirit said to Peter, who was
25 pondering over the vision, "There are three men looking
26 for you! Come, get up and go down, and have no hesitation
27 about accompanying them, for it is I who have sent them."
28 Then Peter went down to the men, saying, "I am the man
29 you are looking for. What is your reason for coming?"
30 They said, "Captain Cornelius, a good man who rever-
31 ences God and enjoys a high reputation among the whole
32 Jewish nation, was instructed by a holy angel to send for
33 you to his house and to listen to what you had to say." So
34 he invited them in and entertained them.

Next day he was up and off with them, accompanied by
35 some of the brothers from Joppa; and on the next day he
36 reached Cæsarea. Peter was just going into the house when
37 Cornelius met him, fell at his feet, and worshipped him; but
38 Peter raised him, saying, "Get up, I am only a man myself."
39 Then talking to him he entered the house, to find a large
40 company assembled. (For Cornelius had been expecting him
41 and had called his kinsfolk and intimate friends together.) *
42 To them Peter said, "You know yourselves that it is illegal
43 for a Jew to join or accost anyone belonging to another
44 nation; but God has shown me that I must not call any man
45 common or unclean, and so I have come without any demur
46 when I was sent for. Now I want to know why you sent for
47 me?"

48 "Three days ago," said Cornelius, "at this very hour I was
49 praying in my house at three o'clock in the afternoon, when
50 a man stood before me in shining dress, saying, 'Cornelius,
51 your prayer has been heard, your alms are remembered by
52 God. You must send to Joppa and summon Simon who is
53 surnamed Peter; he is staying in the house of Simon a tan-
54 ner beside the sea.' So I sent for you at once, and you have

* Transposing ver. 24b to its right position between ver. 27 and ver. 28.

been kind enough to come. Well now, here we are all present before God to listen to what the Lord has commanded you to say."

34 Then Peter opened his lips and said, "I see quite plainly
35 that *God has no favourites*, but that he who reverences Him
36 and lives a good life in any nation is welcomed by Him. You
know *the message he sent to the sons of Israel when he*
preached the gospel of peace by Jesus Christ (who is Lord of
37 all); you know how it spread over the whole of Judæa, start-
38 ing from Galilee after the baptism preached by John—how
God consecrated Jesus of Nazaret with the holy Spirit and
power, and how he went about doing good and curing all who
39 were harassed by the devil; for God was with him. As for
what he did in the land of the Jews and in Jerusalem, we can
40 testify to that. They slew him *by hanging him on a gibbet*,
but God raised him on the third day, and allowed him to
41 be seen, not by all the People but by witnesses whom God
had previously selected, by us who ate and drank with him
42 after his resurrection from the dead, when he enjoined us
to preach to the People, testifying that this was he whom
God has appointed to be judge of the living and of the
43 dead. All the prophets testify to it, that everyone who be-
lieves in him is to receive remission of sins through his
44 Name." While Peter was still speaking, the holy Spirit
45 fell upon all who listened to what he said. Now the Jewish
believers who had accompanied Peter were amazed that the
gift of the holy Spirit had actually been poured out on the
46 Gentiles—for they heard them speak with 'tongues' and
47 magnify God. At this Peter asked, "Can any one refuse
water for the baptism of these people—people who have
48 received the holy Spirit just as we ourselves have?" And
he ordered them to be baptized in the name of Jesus Christ.
Then they begged him to remain for some days.

11 Now the apostles and the brothers in Judæa heard
that the Gentiles also had received the word of God.
2 So when Peter came up to Jerusalem, the circumcision party
3 fell foul of him. "You went into houses of the uncircum-
4 cised," they said, "and you ate with them!" Then Peter
5 proceeded to put the facts before them. "I was in the town
of Joppa at prayer," he said, "and in a trance I saw a vision
—a vessel coming down like a huge sheet lowered from
6 heaven by the four corners. It came down to me, and when
I looked steadily at it, I noted the quadrupeds of the earth,
7 the wild beasts, the creeping things and the wild birds. Also
8 I heard a voice saying to me, 'Rise, Peter, kill and eat.' I

said, 'No, no, my Lord;* nothing common or unclean has
 9 ever passed my lips.' But a voice answered me for the
 second time out of heaven, 'What God has cleansed, you
 10 must not count as common.' This happened three times,
 11 and then the whole thing was drawn back into heaven. At
 that very moment three men reached the house where I
 12 was living, sent to me from Cæsarea. The Spirit told me to
 have no hesitation in accompanying them; these six brothers
 13 went with me as well, and we entered the man's house. He
 related to us how he had seen the angel standing in his
 house and saying, 'Send to Joppa for Simon who is sur-
 14 named Peter; he will tell you how you and all your house-
 15 hold are to be saved.' Now just as I began to speak, the
 16 holy Spirit fell upon them as upon us at the beginning; and
 I remembered the saying of the Lord, that 'John baptized
 with water, but you shall be baptized with the holy Spirit.'
 17 Well then, if God has given them exactly the same gift as
 he gave us when we believed in the Lord Jesus Christ, who
 18 was I—how could I try—to thwart God?" On hearing this
 they desisted and glorified God, saying, "So God has actually
 allowed the Gentiles to repent and live!"

19 Now those who had been scattered by the trouble which
 arose over Stephen, made their way as far as Phœnicia and
 Cyprus and Antioch, but they preached the word to none
 20 except Jews. Some of them, however, were Cypriotes and
 Cyrenians, who on reaching Antioch told the Greeks † also
 21 the gospel of the Lord Jesus; the strong hand of the Lord
 was with them, and a large number believed and turned to
 22 the Lord. News of this reached the church in Jerusalem,
 23 and they despatched Barnabas to Antioch. When he came
 and saw the grace of God he rejoiced, encouraging them all
 24 to hold by the Lord with heartfelt purpose (for he was a
 good man, full of the holy Spirit and faith). Considerable
 25 numbers of people were brought in for the Lord. So Barna-
 26 bas went off to Tarsus to look for Saul, and on finding him
 he brought him to Antioch, where for a whole year they
 were guests of the church and taught considerable numbers.
 It was at Antioch too that the disciples were first called
 "Christians."

27 During these days some prophets came down from Jeru-
 28 salem to Antioch, one of whom, named Agabus, showed by
 the Spirit that a severe famine was about to visit the whole
 world (the famine which occurred in the reign of Claudius).

* Here, as in x. 14, *κύριε* is translated. Peter was a Christian, and the connexion of the Voice with the Spirit is evident from the context.

† Reading *Ἕλληνας*.

29 So the disciples put aside money, as each of them was able
to afford it, for a contribution to be sent to the brothers in
30 Judæa. This they carried out, sending their contribution to
the presbyters by Barnabas and Saul.

12 It was about that time that king Herod laid hands of
2 violence on some members of the church. James the
3 brother of John he slew with the sword, and when he saw
this pleased the Jews, he went on to seize Peter. (This was
4 during the days of unleavened bread.) After arresting him,
he put him in prison, handing him over to a guard of sixteen
soldiers, with the intention of producing him to the People
5 after the passover. So Peter was closely guarded in prison,
while earnest prayer for him was offered to God by the
church.

6 The very night before Herod meant to have him produced,
Peter lay asleep between two soldiers; he was fastened by
two chains, and sentries in front of the door guarded the
7 prison. But an angel of the Lord flashed on him, and a
light shone in the cell; striking Peter on the side he woke
him, saying, "Quick, get up!" The fetters dropped from
8 his hands, and the angel said to him, "Gird yourself and
put on your sandals." He did so. Then said the angel,
9 "Put on your coat and follow me." And he followed him
out, not realizing that what the angel did was real, but
10 imagining that he saw a vision. When they had passed the
first guard and the second, they came to the iron gate lead-
ing into the city, which opened to them of its own accord;
they passed out, and after they had gone through one street,
11 the angel immediately left him. Then Peter came to his
senses and said, "Now I know for certain that the Lord
has sent his angel and rescued me from the hands of Herod
and from all that the Jewish people were anticipating."
12 When he grasped the situation, he went to the house of
Mary, the mother of John who was surnamed Mark, where
13 a number had met for prayer. When he knocked at the
door of the porch, a maidservant called Rhoda came to
14 answer it; but as soon as she recognized Peter's voice,
instead of opening the door she ran inside from sheer joy
and announced that Peter was standing in front of the
15 porch. "You are mad," they said. But she insisted it was
16 true. "It is his angel," they said. But Peter kept on knock-
ing, and when they opened the door they were amazed to
17 see him. He beckoned to them to keep quiet and then
described to them how the Lord had brought him out of
prison. "Report this to James," he said, "and to the broth-
18 ers." And off he went to another place. When day broke
there was a great commotion among the soldiers over what

19 could have become of Peter. Herod made inquiries for him but could not find him; so, after cross-examining the guards, he ordered them off to death.

He then went down from Judæa to Cæsarea, where he
 20 spent some time. As there was a bitter feud between him and the inhabitants of Tyre and Sidon, they waited on him unanimously and after conciliating the royal chamberlain Blastus they made overtures for peace, as their country de-
 21 pended for its food-supply upon the royal territory. On a stated day Herod arrayed himself in royal robes, took his
 22 seat on the dais, and proceeded to harangue them. The
 23 populace shouted, "It is a god's voice, not a man's!" and in a moment an angel of the Lord struck him, because he had not given due glory to God; he was eaten up by worms and so expired.

24 The word of God spread and multiplied.

25 After fulfilling their commission, Barnabas and Saul returned from Jerusalem, bringing with them John who is surnamed Mark.

13 Now in the local church at Antioch there were prophets and teachers, Barnabas, Symeon (called Niger) and Lucius the Cyrenian, besides Manaen (a foster-brother
 2 of Herod the tetrarch) and Saul. As they were worshipping the Lord and fasting, the holy Spirit said, "Come! set me
 apart Barnabas and Saul for the work to which I have
 3 called them." Then after fasting and praying they laid their hands on them and let them go.
 4 Sent out thus by the holy Spirit, they went down to
 5 Seleucia and from there they sailed to Cyprus. On reaching Salamis they proclaimed the word of God in the Jewish
 6 synagogues, with John as their assistant. They covered the whole island as far as Paphos, where they fell in with a
 7 Jewish sorcerer and false prophet called Bar-Jesus; he belonged to the suite of the proconsul Sergius Paulus, an
 intelligent man who called for Barnabas and Saul and de-
 8 manded to hear the word of God. But the sorcerer Elymas (for that is the translation of his name) tried to divert the
 9 proconsul from the faith. So Saul (who is also called Paul),
 10 filled with the holy Spirit, looked steadily at him and said, "You son of the devil, you enemy of all good, full of all
 craft and all cunning, will you never stop diverting *the*
 11 *straight paths of the Lord?* See here, the Lord's hand will fall on you, and you shall be blind, unable for a time to see the sun." In a moment a dark mist fell upon him, and he
 12 groped about for someone to take him by the hand. Then the proconsul believed, when he saw what had happened; he was astounded at what was taught about the Lord.

13 Setting sail from Paphos, Paul and his companions reached
 14 Perga in Pamphylia; John left them and went back to Jeru-
 15 salem, but they passed on from Perga and arrived at Pisi-
 16 dian Antioch. On the sabbath they went into the syna-
 17 gogue and sat down; and, after the reading of the Law and
 18 the prophets, the presidents of the synagogue sent to tell
 19 them, "Brothers, if you have any word of counsel for the
 20 people, say it."
 21 So Paul stood up and motioning with his hand said,
 22 "Listen, men of Israel and you who reverence God. The
 23 God of this People Israel chose our fathers; he multiplied
 24 the people as they sojourned in the land of Egypt and *with*
 25 *arm uplifted led them out of it.* For about forty years *he bore*
 26 *with them in the desert, and after destroying seven nations*
 27 *in the land of Canaan he gave them their land as an inheri-*
 28 *tance* for about four hundred and fifty years. After
 29 that he gave them judges, down to the prophet Samuel.
 30 Then it was that they begged for a king, and God gave
 31 them forty years of Saul, the son of Kish, who belonged to
 32 the tribe of Benjamin. After deposing him, God raised up
 33 David to be their king, to whom he bore this testimony that
 34 '*In David, the son of Jessai, I have found a man after my*
 35 *own heart, who will obey all my will.*' From his offspring
 36 God brought to Israel, as he had promised, a saviour in
 37 Jesus, before whose coming John had already preached a
 38 baptism of repentance for all the people of Israel. And as
 39 John was closing his career he said, 'What do you take me
 40 for? I am not He; no, he is coming after me, and I am
 41 not fit to untie the sandals on his feet!' Brothers, sons of
 42 Abraham's race and all among you who reverence God, *the*
 43 *message* of this salvation *has been sent* to us. The inhabi-
 44 tants of Jerusalem and their rulers, by condemning him *
 45 in their ignorance, fulfilled the words of the prophets which
 46 are read every sabbath; though they could find him guilty
 47 of no crime that deserved death, they begged Pilate to have
 48 him put to death, and, after carrying out all that had been
 49 predicted of him in scripture, they lowered him from the
 50 gibbet and laid him in a tomb. But God raised him from
 51 the dead. For many days he was seen by those who had
 52 come up with him from Galilee to Jerusalem; they are now
 53 his witnesses to the People. So we now preach to you the
 54 glad news that the promise made to the fathers has been
 55 fulfilled by God for us their children, when he raised Jesus.

* The Greek text is difficult. I prefer, as the least radical treatment, Lachmann's proposal to read *κρίναντες* immediately after *ἀγνοήσαντες* καὶ, which at anyrate yields a fair sense.

As it is written in the second psalm,
*thou art my son,
 to-day have I become thy father.*

34 And as a proof that he has raised him from the dead, never
 to return to decay, he has said this: *I will give you the holi-*
 35 *ness of David that fails not.* Hence in another psalm he says,
thou wilt not let thy holy One suffer decay.

36 Of course *David*, after serving God's purpose in his own
 generation, died and was laid *beside his fathers*; he suffered
 37 decay, but He whom God raised did not suffer decay. So
 38 you must understand, my brothers, that remission of sins
 39 is proclaimed to you through him, and that by him every
 one who believes is absolved from all that the law of Moses
 40 never could absolve you from. Beware then lest the pro-
 phetic saying applies to you:

41 *Look, you disdainful folk, wonder at this and perish—
 for in your days I do a deed,
 a deed you will never believe, not though one were to
 explain it to you."*

42 As Paul and Barnabas went out, the people begged to
 have all this repeated to them on the following sabbath.

43 After the synagogue broke up, a number of the Jews and
 the devout proselytes followed them; Paul and Barnabas
 talked to them and encouraged them to hold by the grace
 44 of God. And on the next sabbath nearly all the town
 45 gathered to hear the word of the Lord. But when the
 Jews saw the crowds, they were filled with jealousy; they

46 began to contradict what Paul said and to abuse him. So
 Paul and Barnabas spoke out fearlessly. "The word of God,"
 they said, "had to be spoken to you in the first instance; but
 as you push it aside, judging yourselves unworthy of eternal
 47 life, well, here we turn to the Gentiles! For these are the
 Lord's orders to us:

*I have set you to be a light for the Gentiles,
 to bring salvation to the end of the earth."*

48 When the Gentiles heard this, they rejoiced and glorified
 the word of the Lord and believed, that is, all who had
 49 been ordained to eternal life; and the word of the Lord
 50 went far and wide over the whole country. But the Jews
 incited the devout women of high rank and the leading men
 in the town, who stirred up persecution against Paul and
 51 Barnabas and drove them out of their territory. They shook
 the dust off their feet as a protest and went to Iconium.
 52 As for the disciples, they were filled with joy and the holy
 Spirit.

14 At Iconium the same thing happened. They went
 into the synagogue of the Jews and spoke in such a

- way that a great body both of Jews and Greeks believed.
 3 Here they spent a considerable time, speaking fearlessly about
 the Lord, who attested the word of his grace by allowing signs
 2 and wonders to be performed by them.* But the refractory
 Jews stirred up and exasperated the feeling of the Gentiles
 4 against the brothers. The populace of the town was divided;
 5 some sided with the Jews, some with the apostles. But,
 when the Gentiles and Jews along with their rulers made
 6 a hostile movement to insult and stone them, the apostles
 grasped the situation and escaped to the Lycaonian towns of
 7 Lystra and Derbe and to the surrounding country; there
 they continued to preach the gospel.
- 8 At Lystra there was a man sitting, who was powerless in
 his feet, a lame man unable to walk ever since he was born.
 9 He heard Paul speaking, and Paul, gazing steadily at him
 and noticing that he had faith enough to make him better,
 10 said in a loud voice, "Stand erect on your feet." Up he
 11 jumped and began to walk. When the crowds saw what
 Paul had done, they shouted in the Lycaonian language,
 12 "The gods have come down to us in human form!" Bar-
 nabas they called Zeus, and Paul Hermes, since he was the
 13 chief spokesman. Indeed the priest of the temple of Zeus
 in front of the town brought oxen and garlands to the gates,
 14 intending to offer sacrifice along with the crowds. But when
 the apostles, Paul and Barnabas, heard this, they rent their
 15 clothes and sprang out among the crowd, shouting, "Men,
 what is this you are doing? We are but human, with
 natures like your own! The gospel we are preaching to you
 is to turn from such futile ways to the living God *who made*
 16 *the heaven, the earth, the sea, and all that in them is.* In
 bygone ages he allowed all nations to go their own ways,
 17 though as the bountiful Giver he did not leave himself with-
 out a witness, giving you rain from heaven and fruitful
 seasons, giving you food and joy to your heart's content."
 18 Even by saying this it was all they could do to keep the
 crowds from sacrificing to them.
- 19 But Jews from Antioch and Iconium arrived, who won
 over the crowds, and after pelting Paul with stones they
 20 dragged him outside the town, thinking he was dead. How-
 ever, as the disciples gathered round him, he got up and
 went into the town.
- 21 Next day he went off with Barnabas to Derbe, and after
 preaching the gospel to that town and making a number of
 disciples, they turned back to Lystra, Iconium and Antioch,
 22 strengthening the souls of the disciples, encouraging them

* Restoring ver. 3 to its original position between vers. 1 and 2.

to hold by the faith, and telling them that "we have to
 23 get into the Realm of God through many a trouble." They
 chose presbyters for them in every church, and with prayer
 and fasting entrusted them to the Lord in whom they had
 24 believed. Then they came through Pisidia to Pamphylia,
 25 and after speaking the word of the Lord in Perga they went
 26 down to Attaleia; thence they sailed for Antioch, where they
 had been commended to the grace of God for the work they
 27 had now completed. On their arrival they gathered the
 church together and reported how God had been with them,
 what he had done, and how he had opened a door into faith
 for the Gentiles.

28 They spent a considerable time with the disciples there.

15 But certain individuals came down from Jerusalem and
 taught the brothers that "unless you get circumcised
 2 after the custom of Moses, you cannot be saved." As a sharp
 dispute and controversy sprang up between them and Paul
 and Barnabas, it was arranged that Paul and Barnabas,
 along with some others of their number, should go up to
 Jerusalem to see the apostles and presbyters at Jerusalem
 3 about this question. The church sped them on their
 journey, and they passed through both Phœnicia and
 Samaria informing the brothers, to the great joy of all,
 4 that the Gentiles were turning to God. On arriving at
 Jerusalem they were received by the church, the apostles
 and the presbyters, and they reported how God had been
 with them and what he had done.

5 Some of the believers who belonged to the Pharisaic
 party got up and said, "Gentiles must be circumcised and
 6 charged to observe the law of Moses." So the apostles
 7 and the presbyters met to investigate this question, and
 a keen controversy sprang up; but Peter rose and said to
 them, "Brothers, you are well aware that from the earliest
 days God chose that of you all I should be the one by whom
 the Gentiles were to hear the word of the gospel and believe
 8 it. The God who reads the hearts of all attested this by
 9 giving them the holy Spirit just as he gave it to us; in
 cleansing their hearts by faith he made not the slightest
 10 distinction between us and them. Well now, why are you
 trying * to impose a yoke on the neck of the disciples which
 11 neither our fathers nor we ourselves could bear? No, it is
 by the grace of the Lord Jesus that we believe and are
 12 saved, in the same way as they are." So the whole meeting
 was quieted and listened to Barnabas and Paul recounting
 the signs and wonders God had performed by them among
 the Gentiles.

* Omitting τὸν θεόν.

- 13 When they had finished speaking, James spoke.
14 "Brothers," he said, "listen to me. Symeon has explained
how it was God's original concern to secure a People from
15 among the Gentiles to bear his Name. This agrees with
the words of the prophets; as it is written,
16 *After this I will return and rebuild David's fallen dwelling,
its ruins I will rebuild and erect it anew,*
17 *that the rest of men may seek for the Lord,*
even all the Gentiles who are called by my name,
18 *saith the Lord, who makes this known from of old.* Hence,
19 in my opinion, we ought not to put fresh difficulties in the
way of those who are turning to God from among the
20 Gentiles, but write them injunctions to abstain from what-
ever is contaminated by idols, from sexual vice, from the
flesh of animals that have been strangled, and from tasting
21 blood; for Moses has had his preachers from the earliest
ages in every town, where he is read aloud in the synagogues
every sabbath."
- 22 Then the apostles and presbyters, together with the whole
church, decided to select some of their number and send
them with Paul and Barnabas to Antioch. The men selected
were Judas (called Bar-Sabbas) and Silas, prominent
23 members of the brotherhood. They conveyed the following
letter. "The apostles and the presbyters of the brotherhood
to the brothers who belong to the Gentiles throughout
24 Antioch and Syria and Cilicia: greeting. Having learned
that some of our number, quite unauthorized by us, have
25 unsettled you with their teaching and upset your minds, we
have decided unanimously to select some of our number
and send them to you along with our beloved Paul and
26 Barnabas, who have risked their lives for the sake of our
27 Lord Jesus Christ. We therefore send Judas and Silas with
the following message, which they will also give to you
28 orally: "The holy Spirit and we have decided not to im-
pose any extra burden on you, apart from these essential
29 requirements; abstain from food that has been offered to
idols, from tasting blood, from the flesh of animals that
have been strangled, and from sexual vice.' Keep clear of
all this and you will prosper. Good-bye."
- 30 When the messengers were despatched, they went down
to Antioch and gathering the whole body they handed them
31 the letter. On reading it the people rejoiced at the en-
32 couragement it brought; and as Judas and Silas were them-
selves prophets, they encouraged and strengthened the broth-
33 ers with many a counsel. Then after some time had passed
the brothers let them go, with a greeting of peace to those
35 who had sent them. Paul and Barnabas, however, stayed on

in Antioch, teaching and preaching the word of the Lord along with a number of others.

36 Some days later, Paul said to Barnabas, "Come and let us go back to visit the brothers in every town where we have proclaimed the word of the Lord. Let us see how they
37 are doing." But while Barnabas wanted to take John (who
38 was called Mark) along with them, Paul held that they should not take a man with them who had deserted them in Pamphylia, instead of accompanying them on active
39 service. So in irritation they parted company, Barnabas
40 taking Mark with him and sailing for Cyprus, while Paul selected Silas and went off, commended by the brothers to
41 the grace of the Lord. He made his way through Syria and Cilicia, strengthening the churches.

16 He also came down to Derbe and Lystra, where there was a disciple called Timotheus, the son of a believing
2 Jewess and a Greek father. He had a high reputation
3 among the brothers at Lystra and Iconium; so, as Paul wished him to go abroad with him, he took and circumcised him on account of the local Jews, all of whom knew his father had been a Greek.

4 As they travelled on from town to town, they handed to the people the resolutions which the apostles and presbyters
5 in Jerusalem had decided were to be obeyed; and the churches were strengthened in the faith and increased in
6 numbers day by day. They crossed Phrygia and the country of Galatia, the holy Spirit having stopped them from
7 preaching the word in Asia; when they got as far as Mysia, they tried to enter Bithynia, but the Spirit of Jesus would
8 not allow them, and so they passed Mysia by and went down to Troas.

9 A vision appeared to Paul by night, the vision of a Macedonian standing and appealing to him with the words,
10 "Cross over to Macedonia and help us." As soon as he saw the vision, we made efforts to start for Macedonia, inferring that God had called us to preach the gospel to
11 them. Setting sail then from Troas, we ran straight to
12 Samothrace and on the following day to Neapolis. We then came to the Roman colony of Philippi, which is the foremost town of the district of Macedonia. In this town
13 we spent some days. On the sabbath we went outside the gate to the bank of the river, where as usual there was a place of prayer; we sat down and talked to the women who
14 had gathered, and among the listeners there was a woman called Lydia, a dealer in purple who belonged to the town of Thyatira; she revered God, and the Lord opened her
15 heart to attend to what Paul said. When she was baptized,

along with her household, she begged us, saying, "If you are convinced I am a believer in the Lord, come and stay at my house." She compelled us to come.

16 Now it happened as we went to the place of prayer that a slave-girl met us, possessed by a spirit of ventriloquism, and a source of great profit to her owners by her power
17 of fortune-telling. She followed Paul and the rest of us, shrieking, "These men are servants of the Most High God,
18 they proclaim to you the way of salvation!" She did this for a number of days. Then Paul turned in annoyance and told the spirit, "In the name of Jesus Christ I order you
19 out of her!" And it left her that very moment. But when her owners saw that their chance of profit was gone, they caught hold of Paul and Silas and dragged them
20 before the magistrates in the forum. Bringing them before the prætors, they declared, "These fellows are Jews who
21 are making an agitation in our town; they are proclaiming customs which as Romans we are not allowed to accept or
22 observe!" The crowd also joined in the attack upon them, while the prætors, after having them stripped and after
23 ordering them to be flogged with rods, had many lashes inflicted on them and put them in prison, charging the
24 jailer to keep them safe. On receiving so strict a charge, he put them into the inner prison and secured their feet in the stocks.

25 But about midnight, as Paul and Silas were praying and
26 singing to God, while the prisoners listened, all of a sudden there was a great earthquake which shook the very foundations of the prison; the doors all flew open in an instant,
27 and the fetters of all the prisoners were unfastened. When the jailer started from his sleep and saw the prison-doors open, he drew his sword and was on the point of killing himself, supposing the prisoners had made their escape;
28 but Paul shouted aloud, "Don't harm yourself, we are all
29 here!" So calling for lights he rushed in, fell in terror
30 before Paul and Silas, and brought them out (after securing the other prisoners).* "Sirs," he said, "what must I do to
31 be saved?" "Believe in the Lord Jesus Christ," they said, "and then you will be saved, you and your household as
32 well." And they spoke the word of the Lord to him and to
33 all in his house. Then he took them at that very hour of the night and washed their wounds and got baptized in-
34 stantly, he and all his family. He brought them up to his house and put food before them, overjoyed like all his household at having believed in God.

* Adding τοὺς λοιποὺς ἀσφαλισμένους with D and the (Harklean) Syriac version.

35 When day broke, the prætors sent the lictors with the
36 message, "Release these men." The jailer repeated this
to Paul. "The prætors," he said, "have sent to release you.
37 So come out and go in peace." But Paul replied, "They
flogged us in public and without a trial, flogged Roman
citizens! They put us in prison, and now they are going to
get rid of us secretly! No indeed! Let them come here
38 themselves and take us out!" The lictors reported this
to the prætors, who, on hearing that the men were
39 Roman citizens, became alarmed; they went to appease
them, and after taking them out of prison begged them
40 to leave the town. So they left the prison and went to
Lydia's house, where they saw the brothers and encouraged
them; then they departed.

17 Travelling on through Amphipolis and Apollonia,
they reached Thessalonica. Here there was a Jewish
2 synagogue, and Paul as usual went in; for three sabbaths he
3 argued with them on the scriptures, explaining and quoting
passages to prove that the messiah had to suffer and rise
from the dead, and that "the Jesus I proclaim to you is
4 the messiah." Some were persuaded and threw in their
lot with Paul and Silas, including a host of devout Greeks
5 and a large number of the leading women. But the Jews
were roused to jealousy; they got hold of some idle rascals
to form a mob and set the town in an uproar; they attacked
Jason's house, endeavouring to bring them out before the
6 populace, but as they failed to find Paul and Silas they
haled Jason and some of the brothers before the politarchs,
yelling, "These upsetters of the whole world have come
7 here too! Jason has welcomed them! They all violate the
decrees of Cæsar by declaring someone else called Jesus is
8 king." Both the crowd and the politarchs were disturbed
9 when they heard this; however, they let Jason and the
others go, after binding them over to keep the peace.

10 Then the brothers at once sent off Paul and Silas by night
to Beræa. When they arrived there, they betook them-
11 selves to the Jewish synagogue, where the people were more
amenable than at Thessalonica; they were perfectly ready
to receive the Word and made a daily study of the scrip-
12 tures to see if it was really as Paul said. Many of them
believed, together with a large number of prominent Greeks,
13 both women and men. But when the Jews of Thessalonica
heard that Paul was proclaiming the word of God at Beræa
as well, they came to create a disturbance and a riot among
14 the crowds at Beræa too. The brothers then sent off Paul
at once on his way to the sea, while Silas and Timotheus
15 remained where they were. Paul's escort brought him a

far as Athens, and left with instructions that Silas and Timotheus were to join him as soon as possible.

16 While Paul was waiting for them at Athens, his soul was
 17 irritated at the sight of the idols that filled the city. He
 argued in the synagogue with the Jews and the devout
 proselytes and also in the market-place daily with those
 18 who chanced to be present. Some of the Epicurean and
 Stoic philosophers also came across him. Some of them said,
 "Whatever does the fellow mean with his scraps of learn-
 ing?" Others said, "He looks like a herald of foreign deities"
 (this was because he preached 'Jesus' and 'the Resurrection').
 19 Then taking him to the Areopagus they asked, "May we
 20 know what is this novel teaching of yours? You talk of
 some things that sound strange to us; so we want to know
 21 what they mean." (For all the Athenians and the foreign
 visitors to Athens occupied themselves with nothing else
 22 than repeating or listening to the latest novelty.) So Paul
 stood in the middle of the Areopagus and said,

"Men of Athens, I observe at every turn that you are a
 23 most religious people! Why, as I passed along and scanned
 your objects of worship, I actually came upon an altar with
 the inscription,

TO AN UNKNOWN GOD.

Well, I proclaim to you what you worship in your ignorance.
 24 *The God who made the world and all things in it*, he, as
 Lord of heaven and earth, does not dwell in shrines that
 25 are made by human hands; he is not served by human
 hands, as if he needed anything, for it is he who *gives* life
 26 and *breath* and all things to all men. All nations he has
 created from a common origin, to dwell all over the earth,
 fixing their allotted periods and the boundaries of their
 27 abodes, meaning them to seek for God on the chance of
 finding him as they grope for him. Though indeed he is
 28 close to each one of us, for it is in him that we live and move
 and exist—as some of your own poets have said,

'We too belong to His race.'

29 Well, as the race of God, we ought not to imagine that
 the divine nature resembles gold or silver or stone, the
 30 product of human art and invention. Such ages of igno-
 rance God overlooked, but he now charges men that they
 31 are all everywhere to repent, inasmuch as he has fixed a
 day on which *he will judge the world justly* by a man whom
 he has destined for this. And he has given proof of this to
 all by raising him from the dead."

32 But on hearing of a 'resurrection of dead men,' some

sneered, while others said, "We will hear you again on that subject." So Paul withdrew from them. Some, however, did join him and believe, including Dionysius the Areopagite, a woman called Damaris, and some others.

18 After this Paul left Athens and went to Corinth. There he came across a Jew called Aquila, a native of Pontus, who had recently arrived from Italy with his wife Priscilla, as Claudius had ordered all Jews to leave Rome. Paul accosted them, and as he belonged to the same trade he stayed with them and they all worked together. (They were workers in leather by trade.) Every sabbath he argued in the synagogue, persuading both Jews and Greeks. By the time Silas and Timotheus came south from Macedonia, Paul was engrossed in this preaching of the word, arguing to the Jews that the messiah was Jesus. But as they opposed and abused him, he shook out his garments in protest, saying, "Your blood be on your own heads! I am not responsible! After this I will go to the Gentiles." Then he removed to the house of a devout proselyte called Titus Justus, which adjoined the synagogue. But Crispus the president of the synagogue believed in the Lord, as did all his household, and many of the Corinthians listened, believed, and were baptized. And the Lord said to Paul in a vision by night, *'Have no fear, speak on and never stop, for I am with you, and no one shall attack and injure you; I have many people in this city.'* So he settled there for a year and six months, teaching them the word of God.

But, when Gallio was proconsul of Achaia, the Jews without exception rose against Paul and brought him before the tribunal, crying, "This fellow incites men to worship God contrary to the Law." Paul was just on the point of opening his lips to reply, when Gallio said to the Jews, "If it had been a misdemeanour or wicked crime, there would be some reason in my listening to you, O Jews. But as these are merely questions of words and persons and your own Law, you can attend to them for yourselves. I decline to adjudicate upon matters like that." And he drove them from the tribunal. Then all the Greeks caught hold of Sosthenes the president of the synagogue and beat him in front of the tribunal; but Gallio took no notice.

After waiting on for a number of days, Paul said good-bye to the brothers and sailed for Syria, accompanied by Priscilla and Aquila. (As the latter was under a vow, he had his head shaved at Cenchreæ.) When they reached Ephesus, Paul left them there. He went to the synagogue and argued with the Jews, who asked him to stay for a while. But he would not consent; he said good-bye to them,

telling them, "I will come back to you, if it is the will of
 22 God." Then, sailing from Ephesus, he reached Cæsarea,
 went up to the capital to salute the church, and travelled
 23 down to Antioch. After spending some time there, he went
 off on a journey right through the country of Galatia and
 Phrygia, strengthening the disciples.

24 There came to Ephesus a Jew called Apollos, who was a
 native of Alexandria, a man of culture, strong in his knowl-
 25 edge of the scriptures. He had been instructed in the Way
 of the Lord, and he preached and taught about Jesus with
 ardour and accuracy, though all the baptism he knew was
 26 that of John. In the synagogue he was very outspoken at
 first; but when Aquila and Priscilla listened to him, they
 took him home and explained more accurately to him what
 27 the Way of God really meant. As he wished to cross to
 Achaia, the brothers wrote and urged the disciples there to
 give him a welcome. And on his arrival he proved of great
 28 service to those who by God's grace had believed, for he
 publicly refuted the Jews with might and main, showing
 from the scriptures that the messiah was Jesus.

19 It was when Apollos was in Corinth that Paul, after
 passing through the inland districts, came down to
 2 Ephesus. There he found some disciples, whom he asked,
 "Did you receive the holy Spirit when you believed?" "No,"
 3 they said, "we never even heard it existed." "Then," said
 he, "what was your baptism?" "John's baptism," they re-
 4 plied. "John," said Paul, "baptized with a baptism of repen-
 tance, telling the people to believe in Him who was to come
 5 after him, that is, in Jesus." When they heard this, they
 6 had themselves baptized in the name of the Lord Jesus, and
 after Paul laid his hands on them, the holy Spirit came
 7 upon them, they spoke with 'tongues' and prophesied. They
 numbered all together about twelve men.

8 Then Paul entered the synagogue and for three months
 spoke out fearlessly, arguing and persuading people about
 9 the Reign of God. But as some grew stubborn and dis-
 obedient, decrying the Way in presence of the multitude, he
 left them, withdrew the disciples, and continued his argu-
 ment every day from eleven to four * in the lecture-room of
 10 Tyrannus. This went on for two years, so that all the in-
 habitants of Asia, Jews as well as Greeks, heard the word of
 the Lord.

11 God also worked no ordinary miracles by means of Paul;
 12 people even carried away towels or aprons he had used, and
 at their touch sick folk were freed from their diseases and

* The words ἀπὸ ὥρας πέμπτης ἕως δεκάτης (D, etc.) are probably original.

13 evil spirits came out of them. Some strolling Jewish exorcists also undertook to pronounce the name of the Lord Jesus over those who had evil spirits, saying, "I adjure you
14 by the Jesus whom Paul preaches!" The seven sons of
15 Sceva, a Jewish high priest, used to do this. But the evil spirit retorted, "Jesus I know and Paul I know, but you—
16 who are you?" And the man in whom the evil spirit resided leapt at them, overpowered them all, and belaboured them, till they rushed out of the house stripped and wounded.
17 This came to the ears of all the inhabitants of Ephesus, Jews as well as Greeks; awe fell on them all, and the name
18 of the Lord Jesus was magnified. Many believers would also
19 come to confess and disclose their magic spells; and numbers who had practised magic arts collected their books and burned them in presence of all. On adding up the value of them, it was found that they were worth two thousand pounds.
20 Thus did the word of the Lord increase and prevail mightily.
21 After these events Paul resolved in the Spirit to travel through Macedonia and Achaia on his way to Jerusalem.
22 "After I get there," he said, "I must also visit Rome." So he despatched two of his assistants to Macedonia, Timotheus and Erastus, while he himself stayed on a while in Asia.
23 It was about that time that a great commotion arose over
24 the Way. This was how it happened. By making silver shrines of Artemis a silversmith called Demetrius was the
25 means of bringing rich profit to his workmen. So he got them together, along with the workmen who belonged to similar trades, and said to them: "My men, you know how
26 this trade is the source of our wealth. You also see and hear that not only at Ephesus but almost all over Asia this fellow Paul has drawn off a considerable number of people by his persuasions. He declares that hand-made gods are
27 not gods at all! Now the danger is not only that we will have our trade discredited but that the temple of the great goddess Artemis will fall into contempt and that she will be degraded from her majestic glory, she whom all Asia and
28 the wide world worship." When they heard this they were filled with rage and raised the cry, "Great is Artemis of
29 Ephesus!" So the city was filled with confusion. They rushed like one man into the amphitheatre, dragging along Gaius and Aristarchus, Macedonians who were travelling
30 with Paul. (Paul wished to enter the popular assembly,
31 but the disciples would not allow him. Some of the Asiarchs, who were friends of his, also sent to beg him not to venture
32 into the amphitheatre.) Some were shouting one thing,

some another; for the assembly was in confusion, indeed
33 the majority had no idea why they had met. Some of the
mob concluded it must be Alexander, as the Jews pushed
him to the front. So Alexander, motioning with his hand,
34 wanted to defend himself before the people; but when they
discovered he was a Jew, a roar broke from them all, and
for about two hours they shouted, "Great is Artemis of
Ephesus! Great is Artemis of Ephesus!"

35 The secretary of state then got the mob calmed down,
and said to them, "Men of Ephesus, who on earth does not
know that the city of Ephesus is Warden of the temple of
the great Artemis and of the statue that fell down from
36 heaven? All this is beyond question. So you should keep
37 calm and do nothing reckless. Instead of that, you have
brought these men here who are guilty neither of sacrilege
38 nor of blasphemy against our goddess. If Demetrius and
his fellow tradesmen have a grievance against anybody, let
both parties state their charges; assizes are held, and there
39 are always the proconsuls. Any wider claim must be settled
40 in the legal assembly of the citizens. Indeed there is a
danger of our being charged with riot over to-day's meeting;
there is not a single reason we can give for this disorderly
41 gathering." With these words he dismissed the assembly.

20

When the tumult had ceased, Paul sent for the dis-
ciples and encouraged them; he then took leave of
2 them and went his way to Macedonia. After passing through
the districts of Macedonia and encouraging the people with
3 many a word, he came to Greece, where he spent three
months. Just as he was on the point of sailing for Syria,
the Jews laid a plot against him. He therefore resolved
4 to return through Macedonia. His company as far as Asia
consisted of Sopater of Berea (the son of Pyrrhus), Aris-
tarchus and Secundus from Thessalonica, Gaius of Derbe,
Timotheus, and Tychicus and Trophimus from Asia.

⁵ They went on to wait for us at Troas, while we sailed from
⁶ Philippi, after the days of unleavened bread, joining them
7 five days later at Troas. There we spent seven days. On
the first day of the week we met for the breaking of bread;
Paul addressed them, as he was to leave next day, and he
8 prolonged his address till midnight (there were plenty of
9 lamps in the upper room where we met). In the window
sat a young man called Eutychus, and as Paul's address
went on and on, he was overcome with drowsiness, went
fast asleep, and fell from the third storey. He was picked
10 up a corpse, but Paul went downstairs, threw himself upon
him, and embraced him. "Do not lament," he said, "the life
11 is still in him." Then he went upstairs, broke bread, and

ate; finally, after conversing a while with them till the dawn,
12 he went away. As for the lad, they took him away alive,
much to their relief.

13 Now we had gone on ahead to the ship and set sail
for Assos intending to take Paul on board there. This
was his own arrangement, for he intended to travel by
14 land. So when he met us at Assos, we took him on board
15 and got to Mitylene. Sailing thence on the following day
we arrived off Chios; next day we crossed over to Samos,
and after stopping at Trogyllium we went on next day to
16 Miletus. This was because Paul had decided to sail past
Ephesus, so as to avoid any loss of time in Asia; he was
eager to reach Jerusalem, if possible, by the day of Pentecost.

17 From Miletus he sent to Ephesus for the presbyters of
18 the church. When they came to him, he said, "You are
well aware how I lived among you all the time ever since
19 I set foot in Asia, how I served the Lord in all humility,
with many a tear and many a trial which I encountered
20 owing to the plots of the Jews, how I never shrank from
letting you know anything for your good, or from teaching
21 you alike in public and from house to house, bearing my
testimony, both to Jews and Greeks, of repentance before
22 God and faith in our Lord Jesus Christ.

Now here I go
to Jerusalem under the binding force of the Spirit. What
23 is to befall me there, I do not know. Only, I know this, in
town after town the holy Spirit testifies to me that bonds
24 and troubles are awaiting me. But then, I set no value on
my own life as compared with the joy of finishing my
course and fulfilling the commission I received from the
25 Lord Jesus to attest the gospel of the grace of God.

I
know to-day that not one of you will ever see my face
again—not one of you among whom I moved here as I
26 preached the Reign. Therefore do I protest before you this
day that I am not responsible for the blood of any of you;
27 I never shrank from letting you know the entire purpose
28 of God.

Take heed to yourselves and to all the flock of
which the holy Spirit has appointed you guardians; shep-
herd *the church of the Lord which he has purchased* with
29 his own blood. When I am gone, I know that fierce wolves
will get in among you, and they will not spare the flock;
30 yes, and men of your own number will arise with perversions
31 of the truth to draw the disciples after them. So be on the
alert; remember how for three whole years I never ceased
32 night and day to train each one of you with tears. And now
I entrust you to God and the word of his grace; he is able to
upbuild you and give you your *inheritance* among *all the*
33 *consecrated*. Silver, gold, or apparel I never coveted;

34 you know yourselves how these hands of mine provided
35 everything for my own needs and for my companions. I showed you how this was the way to work hard and succour the needy, remembering the words of the Lord Jesus, who said, "To give is happier than to get." "

36 With these words he knelt down and prayed beside them
37 all. They all broke into loud lamentation and falling upon
38 the neck of Paul kissed him fondly, sorrowing chiefly because he told them that they would never see his face again. Then they escorted him to the ship.

21 When we had torn ourselves away from them and set sail, we made a straight run to Cos, next day to
2 Rhodes, and thence to Patara; as we found a ship there
3 bound for Phœnicia, we went on board and set sail. After sighting Cyprus and leaving it on our left, we sailed for Syria, landing at Tyre, where the ship was to unload her
4 cargo. We found out the local disciples and stayed there for seven days. These disciples told Paul by the Spirit not
5 to set foot in Jerusalem; but, when our time was up, we started on our journey, escorted by them, women and children and all, till we got outside the town. Then, kneeling on the beach, we prayed and said good-bye to one another.
6 We went on board and they went home. By sailing from
7 Tyre to Ptolemais we completed our voyage; we saluted
8 the brothers, spent a day with them, and started next morning for Cæsarea, where we entered the house of Philip
9 the evangelist (he belonged to the Seven, and had four unmarried daughters who prophesied). We stayed with him.

While we remained there for a number of days, a prophet
11 called Agabus came down from Judæa. He came to us, took Paul's girdle and bound his own feet and hands, saying, "Here is the word of the holy Spirit: 'So shall the Jews bind the owner of this girdle at Jerusalem and hand him over to the
12 Gentiles.' " When we heard this, we and the local disciples
13 besought Paul not to go up to Jerusalem. Then Paul replied, "What do you mean by weeping and disheartening me? I am ready not only to be bound but also to die at Jerusalem
14 for the sake of the Lord Jesus." As he would not be persuaded, we acquiesced, saying, "The will of the Lord be done."

15 After these days we packed up and started for Jerusalem,
16 accompanied by some of the disciples from Cæsarea, who conducted us to the house of Mnason, a Cypriote, with whom we were to lodge. He was a disciple of old standing.

17 The brothers welcomed us gladly on our arrival at Jerusalem.
18 Next day we accompanied Paul to James; all the
19 presbyters were present, and after saluting them Paul described in detail what God had done by means of his min-

20 istry among the Gentiles. They glorified God when they
 heard it. Then they said to him, "Brother, you see how
 many thousands of believers there are among the Jews, all
 21 of them ardent upholders of the Law. Now, they have
 heard that you teach all Jews who live among Gentiles to
 break away from Moses and not to circumcise their children,
 22 nor to follow the old customs. What is to be done? They
 23 will be sure to hear you have arrived.* So do as we tell
 24 you. We have four men here under a vow; associate your-
 self with them, purify yourself with them, pay their ex-
 penses so that they may be free to have their heads shaved,
 and then everybody will understand there is nothing in
 these stories about you, but that, on the contrary, you are
 25 guided by obedience to the Law. As for Gentile believers,
 we have issued our decision that they must avoid food that
 has been offered to idols, the taste of blood, flesh of animals
 26 that have been strangled, and sexual vice." So Paul asso-
 ciated himself with the men next day; he had himself puri-
 fied along with them and went into the temple to give notice
 of the time when *the days of purification* would be completed
 —the time, that is to say, when the sacrifice could be offered
 for each one of them.
 27 The seven days were almost over when the Asiatic Jews,
 catching sight of him in the temple, stirred up all the crowd
 28 and laid hands on him, shouting, "To the rescue, men of
 Israel! Here is the man who teaches everyone everywhere
 against the People and the Law and this Place! And he
 has actually brought Greeks inside the temple and defiled
 29 this holy Place!" (They had previously seen Trophimus
 the Ephesian along with him in the city, and supposed that
 Paul had taken him inside the temple.)
 30 The whole city was thrown into turmoil. The people
 rushed together, seized Paul and dragged him outside the
 31 temple; whereupon the doors were immediately shut. They
 were attempting to kill him, when word reached the com-
 mander of the garrison that the whole of Jerusalem was
 32 in confusion. Taking some soldiers and officers, he at once
 rushed down to them, and when they saw the commander
 33 and the soldiers they stopped belabouring Paul. Then the
 commander came up and seized him; he ordered him to be
 bound with a couple of chains, asking, "Who is he? What
 34 has he done?" Some of the crowd roared one thing, some
 another, and as he could not learn the facts owing to the
 35 uproar, he ordered Paul to be taken to the barracks. By the
 time he reached the steps, he had actually to be carried by

* Omitting [δεῖ πλῆθος συνελθεῖν] and [γὰρ].

36 the soldiers on account of the violence of the crowd, for the whole mass of the people followed, shouting, "Away with him!"

37 Just as he was being taken inside the barracks, Paul asked the commander, "May I say a word to you?" "You know Greek!" said the commander. "Then you are not the Egyptian who in days gone by raised the four thousand assassins and led them out into the desert?" Paul said, "I am a Jew, a native of Tarsus in Cilicia, the citizen of a famous town. Pray let me speak to the people." As he gave permission, Paul stood on the steps and motioned to the people. A great hush came over them, and he addressed them as follows in Hebrew:

2 **22** "Brothers and fathers, listen to the defence I now make before you." When they heard him addressing them in Hebrew, they were all the more quiet. So he went on. "I am a Jew, born at Tarsus in Cilicia, but brought up in this city, educated at the feet of Gamaliel in all the strictness of our ancestral Law, ardent for God as you all are to-day. I persecuted this Way of religion to the death, chaining and imprisoning both men and women, as the high priest and all the council of elders can testify. It was from them that I got letters to the brotherhood at Damascus and then journeyed thither to bind those who had gathered there and bring them back to Jerusalem for punishment.

6 Now as I neared Damascus on my journey, suddenly about 7 noon a brilliant light from heaven flashed round me. I dropped to the earth and heard a voice saying to me, 'Saul, Saul, why do you persecute me?' 'Who are you?' I asked. He said to me, 'I am Jesus the Nazarene, and you are persecuting me.' (My companions saw the light, but they did not hear the voice of him who talked to me.) I said, 'What am I to do?' And the Lord said to me, 'Get up and make your way into Damascus; there you shall be told about all you are destined to do.' As I could not see, owing to the dazzling glare of that light, my companions took my hand and so I reached Damascus. Then a certain Ananias, a devout man of the Law, who had a good reputation among all the Jewish inhabitants, came to me and standing beside me said, 'Saul, my brother, regain your sight!' The same moment I regained my sight and looked up at him. Then he said, 'The God of our fathers has appointed you to know his will, to see the Just One, and to hear him speak with his own lips. For you are to be a witness on behalf of him before all men, a witness of what you have seen and heard. And now, why delay? Get up and be baptized and wash away your sins, invoking his name.'

17 When I returned to Jerusalem, it happened that while I
18 was praying in the temple I fell into a trance and saw Him
saying to me, 'Make haste, leave Jerusalem quickly, for they
19 will not accept your evidence about me.' 'But, Lord,' I said,
'they surely know it was I who imprisoned and flogged those
20 who believed in you throughout the synagogues, and that I
stood and approved when the blood of your martyr Stephen
was being shed, taking charge of the clothes of his mur-
21 derers!' But he said to me, 'Go; I will send you afar to the
Gentiles——' "

22 Till he said that, they had listened to him. But at that
they shouted, "Away with such a creature from the earth!
23 He is not fit to live!" They yelled, threw their clothes into
24 the air and flung dust about, till the commander ordered
him to be taken inside the barracks and examined under the
lash, so as to find out why the people shouted at him in
25 this way. They had strapped him up, when Paul said to
the officer who was standing by, "Are you allowed to scourge
a Roman citizen—and to scourge him without a trial?"
26 When the officer heard this, he went to the commander and
said to him, "What are you doing? This man is a Roman
27 citizen!" So the commander went to him and said, "Tell
28 me, are you a Roman citizen?" "Yes," he said. The com-
mander replied, "I had to pay a large sum for this citizen-
29 ship." "But I was born a citizen," said Paul. Then those
who were to have examined him left him at once alone; even
the commander was alarmed to find that Paul was a Roman
citizen and that he had bound him.

30 Next day, as he was anxious to find out the real reason
why the Jews accused him, he released him, ordered the
high priests and all the Sanhedrin to meet, and brought
23 Paul down, placing him in front of them. With a
steady look at the Sanhedrin Paul said, "Brothers, I
have lived with a perfectly good conscience before God
2 down to the present day." Then the high priest Ananias
ordered those who were standing next Paul to strike him
3 on the mouth. At this Paul said to him, "You whitewashed
wall, God will strike you! You sit there to judge me by
the Law, do you? And you break the Law by ordering me to
4 be struck!" The bystanders said, "What! would you rail
5 at God's high priest?" "Brothers," said Paul, "I did not
know he was high priest" (for it is written, *You must not*
6 *speak evil of any ruler of your people*). Then, finding half
the Sanhedrin were Sadducees and the other half Pharisees,
Paul shouted to them, "I am a Pharisee, brothers, the son
of Pharisees! It is for the hope of the resurrection from
the dead that I am on trial!"

- 7 When he said this, a quarrel broke out between the Phari-
 8 sees and the Sadducees; the meeting was divided. For while
 the Sadducees declare there is no such thing as resurrection,
 9 angels, or spirits, the Pharisees affirm them all. Thus a loud
 clamour broke out. Some of the scribes who belonged to
 the Pharisaic party got up and contended, "We find nothing
 wrong about this man. What if some spirit or angel has
 spoken to him?"
- 10 The quarrel then became so violent that the commander
 was afraid they would tear Paul in pieces; he therefore or-
 11 dered the troops to march down and take him from them by
 force bringing him inside the barracks. On the following
 night the Lord stood by Paul and said, "Courage! As you
 have testified to me at Jerusalem, so you must testify at
 Rome."
- 12 When day broke, the Jews formed a conspiracy, taking a
 solemn oath neither to eat nor to drink till they had killed
 13 Paul. There were more than forty of them in this plot.
 14 They then went to the high priests and elders, saying, "We
 have taken a solemn oath to taste no food till we have killed
 15 Paul. Now you and the Sanhedrin had better inform the
 commander that you propose to investigate this case in
 detail, so that he may have Paul brought down to you. We
 will be all ready to kill him on the way down."
- 16 Paul's nephew heard about their treacherous ambush;
 17 so he got admission to the barracks and told Paul. Paul
 summoned one of the officers and said, "Take this young
 man to the commander, for he has some news to give him."
- 18 So the officer took him to the commander, saying, "The
 prisoner Paul has summoned me to ask if I would bring
 this young man to you, as he has something to tell you."
- 19 The commander then took him by the hand aside and asked
 20 him in private, "What is the news you have for me?" He
 answered, "The Jews have agreed to ask you to bring Paul
 down to-morrow to the Sanhedrin, on the plea that they *
 21 propose to examine his case in detail. Now do not let them
 persuade you. More than forty of them are lying in ambush
 for him, and they have taken a solemn oath neither to eat
 nor to drink till they have murdered him. They are all
 ready at this moment, awaiting your consent."
- 22 Then the commander dismissed the youth, bidding him,
 23 "Tell nobody that you have informed me of this." He sum-
 moned two of the officers and said, "Get ready by nine
 o'clock to-night two hundred infantry to march as far as
 Cæsarea, also seventy troopers, and two hundred spear-

* Reading either μέλλοντες or μελλόντων.

24 men." Horses were also to be provided, on which they were
 25 to mount Paul and carry him safe to Felix the governor.
 26 He then wrote a letter in the following terms: "Claudius
 27 Lysias, to his excellency the governor Felix: greeting. This
 man had been seized by the Jews and was on the point of
 being murdered by them, when I came on them with the
 troops and rescued him, as I had ascertained that he was
 28 a Roman citizen. Anxious to find out why they accused
 29 him, I took him down to their Sanhedrin, where I found he
 was accused of matters relating to their Law but not im-
 peached for any crime that deserved death or imprisonment.
 30 I am informed that a plot is to be laid against him, so I am
 sending him to you at once,* telling his accusers that they
 must impeach him before you. Farewell."

31 The soldiers, according to their instructions, took Paul and
 32 brought him by night to Antipatris. Next day the infantry
 returned to their barracks, leaving the troopers to ride on
 33 with him; they reached Cæsarea, presented the letter to
 34 the governor, and also handed Paul over to him. On reading
 the letter he asked what province he belonged to, and finding
 35 it was Cilicia he said, "I will go into your case whenever your
 accusers arrive," giving orders that he was to be kept in the
 prætorium of Herod.

24 Five days later down came the high priest Ananias
 with some elders and a barrister called Tertullus.
 They laid information before the governor against Paul.
 2 So Paul was summoned, and then Tertullus proceeded to
 accuse him. "Your excellency," he said to Felix, "as it is
 owing to you that we enjoy unbroken peace, and as it is
 owing to your wise care that the state of this nation has
 3 been improved in every way and everywhere, we acknowledge
 4 all this with profound gratitude. I have no wish to weary
 you, but I beg of you to grant us in your courtesy a brief
 5 hearing. The fact is, we have found this man a perfect
 pest; he stirs up sedition among the Jews all over the world,
 6 he is a ringleader of the Nazarene sect. He actually tried
 8 to desecrate the temple, but we got hold of him. Examine
 him for yourself and you will be able to find out about all
 9 these charges of ours against him." The Jews joined in the
 attack, declaring that such were the facts of the case.
 10 Then at a nod from the governor Paul replied. "As I
 know you have administered justice in this nation for a
 number of years," he said, "I feel encouraged to make my
 11 defence, because it is not more than twelve days, as you can
 easily ascertain, since I went up to worship at Jerusalem.

* Reading ἐξαυτῆς instead of ἐξ αὐτῶν.

12 They never found me arguing with anyone in the temple or
 13 causing a riot either in the synagogue or in the city; they
 cannot furnish you with any proof of their present charges
 14 against me. I certainly admit to you that I worship our
 fathers' God according to the methods of what they call a
 'sect'; but I believe all that is written in the Law and in
 15 the prophets, and I cherish the same hope in God as they
 accept, namely that there is to be a resurrection of the just
 16 and the unjust. Hence I too endeavour to have a clear
 17 conscience before God and men all the time. After a
 lapse of several years I came up with alms and offerings
 18 for my nation,* and it was in presenting these that I was
 found within the temple. I was ceremonially pure, I was
 not mixed up in any mob or riot; no, the trouble was caused
 19 by some Jews from Asia, who ought to have been here before
 20 you with any charge they may have against me. Failing
 them, let these men yonder tell what fault they found with
 21 my appearance before the Sanhedrin!—unless it was with
 the single sentence I uttered, when I stood and said, 'It is
 for the resurrection of the dead that I am on my trial to-day
 before you.' ”

22 As Felix had a rather accurate knowledge of the Way, he
 remanded Paul, telling the Jews, “When Lysias the com-
 23 mander comes down, I will decide your case.” He gave
 orders to the officer to have Paul kept in custody but to
 allow him some freedom and not to prevent any of his own
 people from rendering him any service.

24 Some days later Felix arrived with his wife Drusilla, who
 was a Jewess. He sent for Paul and heard what he had to
 25 say about faith in Christ Jesus; but when he argued about
 morality, self-mastery, and the future judgment, Felix grew
 uneasy. “You may go for the present,” he said; “when I
 26 can find a moment, I will send for you” (though at the
 same time he hoped Paul would give him a bribe). He did
 send for him pretty frequently and conversed with him.
 27 But when two years elapsed, Felix was succeeded by Porcius
 Festus, and as Felix wanted to ingratiate himself with the
 Jews he left Paul still in custody.

2 **25** Three days after Festus entered his province, he
 went up from Cæsarea to Jerusalem. The high priests
 and the Jewish leaders laid information before him against
 3 Paul, and begged him, as a special favour, to send for him to
 Jerusalem, meaning to lay an ambush for him and murder

* It is hardly possible to make sense of the following Greek text, and none of the various readings or of the emendations that have been proposed is entirely satisfactory. All one can do is to reproduce the general drift of the passage.

4 him on the road. Festus replied that Paul would be kept
in custody at Cæsarea, but that he himself meant to leave for
5 Cæsarea before long—"when," he added, "your competent
authorities can come along with me and charge the man
6 with whatever crime he has committed." After staying not
more than eight or ten days with them, he went down to
Cæsarea.

Next day he took his seat on the tribunal and ordered
7 Paul to be brought before him. When he arrived, the Jews
who had come down from Jerusalem surrounded him and
brought a number of serious charges against him, none
8 of which they were able to prove. Paul's defence was, "I
have committed no offence against the Law of the Jews,
9 against the temple, or against Cæsar." As Festus wanted
to ingratiate himself with the Jews, he asked Paul, "Will
you go up to Jerusalem and be tried there by me upon these
10 charges?" Paul said, "I am standing before Cæsar's tribunal;
that is where I ought to be tried. I have done no wrong
11 whatever to the Jews—you know that perfectly well. If I
am a criminal, if I have done anything that deserves death,
I do not object to die; but if there is nothing in any of their
charges against me, then no one can give me up to them. I
12 appeal to Cæsar!" Then, after conferring with the Council,
Festus answered, "You have appealed to Cæsar? Very well,
you must go to Cæsar!"

13 Some days had passed, when king Agrippa and Bernicé
14 came to Cæsarea to pay their respects to Festus. As they
were spending several days there, Festus laid Paul's case
before the king. "There is a man," he said, "who was left
15 in prison by Felix. When I was at Jerusalem, the high
priests and elders of the Jews informed me about him and
16 demanded his condemnation. I told them that Romans
were not in the habit of giving up any man until the accused
met the accusers face to face and had a chance of defending
17 himself against the impeachment. Well, the day after they
came here along with me, I took my seat on the tribunal
without any loss of time; I ordered the man to be brought
18 in, but when his accusers stood up they did not charge him
19 with any of the crimes that I had expected. The questions
at issue referred to their own religion and to a certain Jesus
20 who had died. Paul said he was alive. As I felt at a loss
about the method of inquiry into such topics, I asked if he
would go to Jerusalem and be tried there on these charges.
21 But Paul entered an appeal for his case to be reserved for
the decision of the emperor; so I ordered him to be detained
22 till I could remit him to Cæsar." "I should like to hear the

man myself," said Agrippa to Festus. "You shall hear him to-morrow," said Festus.

23 So next day Agrippa and Bernicê proceeded with great
pomp to the hall of audience, accompanied by the military
commanders and the prominent civilians of the town. Festus
24 then ordered Paul to be brought in. "King Agrippa and all
here present," said Festus, "you see before you a man of
whom the entire body of the Jews at Jerusalem and also
here have complained to me. They loudly insist that he
25 ought not to live any longer. I could not find he had done
anything that deserved death, so I decided to send him, on
26 his own appeal, to the emperor. Only, I have nothing
definite to write to the sovereign about him. So I have now
brought him up before you all, and especially before you, O
king Agrippa, in order that I may have something to write
27 as the result of your cross-examination. For it seems to me
absurd to forward a prisoner without notifying the particu-
26 lars of his charge." Then Agrippa said to Paul, "You
have our permission to speak upon your own behalf."
At this Paul stretched out his hand and began his defence.

2 "I consider myself fortunate, king Agrippa, in being able
to defend myself before you to-day against all that the
3 Jews charge me with; for you are well acquainted with all
Jewish customs and questions. Pray listen to me then with
4 patience. How I lived from my youth up among my own
nation and at Jerusalem, all that early career of mine, is
5 known to all the Jews. They know me of old. They know,
if they chose to admit it, that as a Pharisee I lived by the
6 principles of the strictest party in our religion. To-day I
am standing my trial for hoping in the promise made by God
7 to our fathers, a promise which our twelve tribes hope to
gain by serving God earnestly both night and day. And I am
9 actually impeached by Jews for this hope, O king! Once
I did believe it my duty actively to oppose the name of Jesus
10 the Nazarene. I did so in Jerusalem. I shut up many of
the saints in prison, armed with authority from the high
priests; when they were put to death, I voted against them;
11 there was not a synagogue where I did not often punish
them and force them to blaspheme; and in my frantic
12 fury I persecuted them even to foreign towns. I was
travelling to Damascus on this business, with authority and
13 a commission from the high priest, when at mid-day on the
road, O king, I saw a light from heaven, more dazzling than
14 the sun, flash round me and my fellow-travellers. We all
fell to the ground, and I heard a voice saying to me in
Hebrew, 'Saul, Saul, why do you persecute me? You hurt
15 yourself by kicking at the goad.' 'Who are you?' I asked. And

16 the Lord said, 'I am Jesus, and you are persecuting me. Now
get up and *stand on your feet*, for I have appeared to you in
order to appoint you to my service as a witness to what you
17 have seen and to the visions you shall have of me. *I will
rescue you from the People and also from the Gentiles—to*
18 *whom I send you, that their eyes may be opened* and that
they may turn *from darkness to light*, from the power of
Satan to God, to get remission of their sins and an inherit-
ance among those who are consecrated by faith in me.'

19 Upon this, O king Agrippa, I did not disobey the heavenly
20 vision; I announced to those at Damascus and at Jerusalem
in the first instance, then all over the land of Judæa, and
also to the Gentiles, that they were to repent and turn to
21 God by acting up to their repentance. This is why the Jews
22 seized me in the temple and tried to assassinate me. To this
day I have had the help of God in standing, as I now do, to
testify alike to low and high, never uttering a single syllable
beyond what the prophets and Moses predicted was to take
8 place. Why should you consider it incredible that God
23 raises the dead,* that the Christ is capable of suffering,
and that he should be the first to rise from the dead and
bring the message of light to the People and to the Gen-
tiles?"

24 When he brought this forward in his defence, Festus called
out, "Paul, you are quite mad! Your great learning is
25 driving you insane!" "Your excellency," said Paul to Festus,
26 "I am not mad, I am telling the sober truth. Why, the king
is well aware of this! To the king I can speak without the
slightest hesitation; I do not believe any of it has escaped
27 his notice, for this was not done in a corner. King Agrippa,
28 you believe the prophets? I know you do." "At this rate,"
Agrippa remarked, "it won't be long before you believe you
29 have made a Christian of me!" "Long or short," said Paul,
"I would to God that not only you but all my hearers to-day
could be what I am—barring these chains!"

30 Then the king rose, with the governor and Bernicê and
31 those who had been seated beside them; they retired to
discuss the affair, and agreed that "this man has done
32 nothing to deserve death or imprisonment." "He might
have been released," said Agrippa to Festus, "if he had not
appealed to Cæsar."

27 When it was decided that we were to sail for Italy,
Paul and some other prisoners were handed over to an
2 officer of the Imperial regiment called Julius. Embarking
in an Adramyttian ship which was bound for the Asiatic

* Restoring ver. 8 to its original position at the beginning of ver. 23.

seaports, we set sail, accompanied by a Macedonian from
 3 Thessalonica called Aristarchus. Next day we put in at
 Sidon, where Julius very kindly allowed Paul to visit his
 4 friends and be looked after. Putting to sea from there, we
 had to sail under the lee of Cyprus, as the wind was against
 5 us; then, sailing over the Cilician and Pamphylian waters,
 6 we came to Myra in Lycia. There the officer found an Alex-
 andrian ship bound for Italy, and put us on board of her.
 7 For a number of days we made a slow passage and had great
 difficulty in arriving off Cnidus; then, as the wind checked
 our progress, we sailed under the lee of Crete off Cape
 8 Salmonê, and coasting along it with great difficulty we
 reached a place called Fair Havens, not far from the town
 of Lasea.
 9 By this time it was far on in the season and sailing had
 become dangerous (for the autumn Fast was past), so Paul
 10 warned them thus: "Men," said he, "I see this voyage is
 going to be attended with hardship and serious loss not
 only to the cargo and the ship but also to our own lives."
 11 However the officer let himself be persuaded by the captain
 12 and the owner rather than by anything Paul could say, and,
 as the harbour was badly placed for wintering in, the ma-
 jority proposed to set sail and try if they could reach Phœnix
 and winter there (Phœnix is a Cretan harbour facing S.W.
 13 and N.W.). When a moderate southerly breeze sprang up,
 they thought they had secured their object, and after weigh-
 ing anchor they sailed along the coast of Crete, close in-
 14 shore. Presently down rushed a hurricane of a wind called
 15 Euroclydon; the ship was caught and unable to face the
 16 wind, so we gave up and let her drive along. Running under
 the lee of a small island called Clauda, we managed with
 17 great difficulty to get the boat hauled in; once it was hoisted
 aboard, they used ropes * to undergird the ship, and in fear
 of being stranded on the Syrtis they lowered the sail and
 18 lay to. As we were being terribly battered by the storm,
 19 they had to jettison the cargo next day, while two days later
 they threw the ship's gear overboard with their own hands;
 20 for many days neither sun nor stars could be seen, the storm
 raged heavily, and at last we had to give up all hope of being
 21 saved. As they had gone without food for a long time,
 Paul stood up among them and said, "Men, you should have
 listened to me and spared yourselves this hardship and loss
 22 by refusing to set sail from Crete. I now bid you cheer up.
 23 There will be no loss of life, only of the ship. For last night
 24 an angel of the God I belong to and serve, stood by me, say-

* Naber's conjecture *βοείας* for the *βοηθείας* of the MSS. yields this excellent sense.

ing, 'Have no fear, Paul; you must stand before Cæsar. And God has granted you the lives of all your fellow-voyagers.'

25 Cheer up, men! I believe God, I believe it will turn out
26 just as I have been told. However, we are to be stranded on an island."

27 When the fourteenth night arrived, we were drifting about in the sea of Adria, when the sailors about midnight suspected land was near. On taking soundings they found twenty fathoms, and a little further on, when they sounded again, they found fifteen. Then, afraid of being stranded on the rocks, they let go four anchors from the stern and longed for daylight. The sailors tried to escape from the ship; they had even lowered the boat into the sea, pretending they were going to lay out anchors from the bow, when Paul said to the officer and the soldiers, "You cannot be saved unless these men stay by the ship." Then the soldiers cut away the ropes of the boat and let her fall off. Just before daybreak Paul begged them all to take some food. "For fourteen days," he said, "you have been on the watch all the time, without a proper meal. Take some food then, I beg of you; it will keep you alive. You are going to be saved! Not a hair of your heads will perish." With these words he took a loaf and after thanking God, in presence of them all, broke it and began to eat. Then they all cheered up and took food for themselves (there were about * seventy-six souls of us on board, all told): and when they had eaten their fill, they lightened the ship by throwing the wheat into the sea.

39 When day broke, they could not make out what land it was; however, they noticed a creek with a sandy beach, and resolved to see if they could run the ship ashore there. 40 So the anchors were cut away and left in the sea, while the crew unlashed the ropes that tied the rudders, hoisted the foresail to the breeze, and headed for the beach. Striking a reef, they drove the ship aground; the prow jammed fast, but the stern began to break up under the beating of the waves. Now the soldiers were resolved to kill the prisoners, in case any of them swam off and escaped; but as the officer wanted to save Paul, he put a stop to their plan, ordering those who could swim to jump overboard first and get to land, while the rest were to manage with planks or pieces of wreckage. In this way it turned out that the whole company got safe to land.

2 **28** It was only after our escape that we found out the island was called Malta. The natives showed us un-

* Reading ὅς (B and Sahidic version) for διακόσιαι.

- common kindness, for they lit a fire and welcomed us all to
 3 it, as the rain had come on and it was chilly. Now Paul
 had gathered a bundle of sticks and laid them on the fire,
 when a viper crawled out with the heat and fastened on his
 4 hand. When the natives saw the creature hanging from
 his hand, they said to each other, "This man must be a
 murderer! He has escaped the sea, but Justice will not let
 5 him live." However, he shook off the creature into the fire
 6 and was not a whit the worse. The natives waited for him
 to swell up or drop down dead in a moment, but after waiting
 a long while and observing that no harm had befallen him,
 they changed their minds and held he was a god.
- 7 There was an estate in the neighborhood which belonged
 to a man called Publius, the governor of the island; he wel-
 8 comed us and entertained us hospitably for three days. His
 father, it so happened, was laid up with fever and dysentery,
 but Paul went in to see him and after prayer laid his hands
 9 on him and cured him. When this had happened, the rest
 10 of the sick folk in the island also came and got cured; they
 made us rich presents and furnished us, when we set sail,
 with all we needed.
- 11 We set sail, after three months, in an Alexandrian ship,
 with the DioscURI on her figure-head, which had wintered
 12 at the island. We put in at Syracuse and stayed for three
 13 days. Then tacking round we reached Rhegium; next day
 a south wind sprang up which brought us in a day to Puteoli,
 14 where we came across some of the brotherhood, who invited
 us to stay a week with them.
- 15 In this way we reached Rome. As the local brothers had
 heard about us, they came out to meet us as far as Appii
 Forum and Tres Tabernæ, and when Paul saw them he
 16 thanked God and took courage. When we did reach Rome,
 Paul got permission * to live by himself, with a soldier to
 guard him.
- 17 Three days later, he called the leading Jews together, and
 when they met he said to them, "Brothers, although I have
 done nothing against the People or our ancestral customs,
 I was handed over to the Romans as a prisoner from Jeru-
 18 salem. They meant to release me after examination, as I
 19 was innocent of any crime that deserved death; but the
 Jews objected, and so I was obliged to appeal to Cæsar—not
 that I had any charge to bring against my own nation.
 20 This is my reason for asking to see you and have a word
 with you. I am wearing this chain because I share Israel's
 21 hope." They replied, "We have had no letters about you

* Omitting [ὁ ἐκατόνταρχος παρέδωκεν τοὺς δεσμίους τῷ στρατοπεδάρχῳ] and [δὲ].

from Judæa, and no brother has come here with any bad
22 report or story about you. We think it only right to let
you tell your own story; but as regards this sect, we are
well aware that objections are taken to it on all hands."

23 So they fixed a day and came to him at his quarters in
large numbers. From morning to evening he explained the
Reign of God to them from personal testimony, and tried to
convince them about Jesus from the law of Moses and the
24 prophets. Some were convinced by what he said, but others
25 would not believe. As they could not agree among them-
selves, they were turning to go away, when Paul added this
one word: "It was an apt saying that the holy Spirit uttered
26 by the prophet Isaiah to your fathers, when he said,

Go and tell this people,

*'You will hear and hear but never understand,
you will see and see but never perceive.'*

27 *For the heart of this people is obtuse,
their ears are heavy of hearing,
their eyes they have closed,
lest they see with their eyes and hear with their ears,
lest they understand with their heart and turn again, for
me to cure them.*

28 Be sure of this, then, that this *salvation of God* has been
sent *to the Gentiles*; they will listen to it."

30 For two full years he remained in his private lodging,
31 welcoming anyone who came to visit him; he preached the
Reign of God and taught about the Lord Jesus Christ quite
openly and unmolested.

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS

1 Paul, a servant of Jesus Christ, called to be an apostle,
2 I set apart for the gospel of God (which he promised of
3 old by his prophets in the holy scriptures) concerning his
4 Son, who was born of David's offspring by natural descent
5 and installed as Son of God with power by the Spirit of
6 holiness when he was raised from the dead—concerning
7 Jesus Christ our Lord, through whom I have received the
8 favour of my commission to promote obedience to the faith
9 for his sake among all the Gentiles, including yourselves
10 who are called to belong to Jesus Christ: to all in Rome
11 who are beloved by God, called to be saints, grace and peace
12 to you from God our Father and the Lord Jesus Christ.

13 First of all, I thank my God through Jesus Christ for you
14 all, because the report of your faith is over all the world.
15 God is my witness, the God whom I serve with my spirit in
16 the gospel of his Son, how unceasingly I always mention you
17 in my prayers, asking if I may at last be sped upon my way
18 to you by God's will. For I do yearn to see you, that I
19 may impart to you some spiritual gift for your strengthen-
20 ing—or, in other words, that I may be encouraged by meet-
21 ing you, I by your faith and you by mine.

22 Brothers, I would like you to understand that I have often
purposed to come to you (though up till now I have been
prevented), so as to have some results among you as well as
among the rest of the Gentiles. To Greeks and to barba-
rians, to wise and to foolish alike, I owe a duty. Hence my
eagerness to preach the gospel to you in Rome as well.
For I am proud of the gospel; it is God's saving power for
everyone who has faith, for the Jew first and for the Greek
as well. God's righteousness is revealed in it by faith and
for faith—as it is written, *By faith shall the righteous*
live. But God's anger is revealed from heaven against
all the impiety and wickedness of those who hinder the Truth
by their wickedness. For whatever is to be known of God
is plain to them; God himself has made it plain—for ever
since the world was created, his invisible nature, his ever-
lasting power and divine being, have been quite perceptible
in what he has made. So they have no excuse. Though
they knew God, they have not glorified him as God nor
given thanks to him; they have turned to futile specula-
tions till their ignorant minds grew dark. They claimed to

23 be wise, but they have become fools; they have *exchanged the glory of the immortal God for the semblance* of the likeness of mortal man, of birds, of quadrupeds, and of reptiles.
 24 So God has given them up, in their hearts' lust, to sexual
 25 vice, to the dishonouring of their own bodies—since they have exchanged the truth of God for an untruth, worshipping and serving the creature rather than the Creator, who
 26 is blessed for ever: Amen. That is why God has given them up to vile passions; their women have exchanged the natural
 27 function of sex for what is unnatural, and in the same way the males have abandoned the natural use of women and flamed out in lust for one another, men perpetrating shameless acts with their own sex and getting in their
 28 own persons the due recompense of their perversity. Yes, as they disdained to acknowledge God any longer, God has given them up to a reprobate instinct, for the perpetration
 29 of what is improper, till they are filled with all manner of wickedness, depravity, lust, and viciousness, filled to the brim with envy, murder, quarrels, intrigues, and malignity
 30 —slanderers, defamers, loathed by God, outrageous, haughty,
 31 boastful, inventive in evil, disobedient to parents, devoid
 32 of conscience, false to their word, callous, merciless; though they know God's decree that people who practise such vice deserve death, they not only do it themselves but applaud those who practise it.

2 Therefore you are inexcusable, whoever you are, if you pose as a judge, for in judging another you condemn yourself; you, the judge, do the very same things yourself.
 2 'We know the doom of God falls justly upon those who
 3 practise such vices.' Very well; and do you imagine you will escape God's doom, O man, you who judge those who prac-
 4 tise such vices and do the same yourself? Or are you slighting all his wealth of kindness, forbearance, and patience? Do you not know that his kindness is meant to make you
 5 repent? In your stubbornness and impenitence of heart you are simply storing up anger for yourself on the Day of
 6 anger, when the just doom of God is revealed. For *he will*
 7 *render to everyone according to what he has done*, eternal life to those who by patiently doing good aim at glory,
 8 honour, and immortality, but anger and wrath to those who are wilful, who disobey the Truth and obey wickedness—
 9 anguish and calamity for every human soul that perpetrates
 10 evil, for the Jew first and for the Greek as well, but glory, honour, and peace for everyone who does good, for the Jew
 11 first and for the Greek as well. There is no partiality about God.
 12 All who sin outside the Law will perish outside the Law,

and all who sin under the Law will be condemned by the Law.

13 For it is not the hearers of the Law who are just in the eyes of God, it is those who obey the Law who will be acquitted, on the day when God judges the secret things of men, as my gospel holds, by Jesus Christ. (When Gentiles who have no law obey instinctively the Law's requirements, they are a law to themselves, even though they have no law; they exhibit the effect of the Law written on their hearts, their conscience bears them witness, as their moral convictions accuse or it may be defend them.) *

17 If you bear the name of 'Jew,' relying on the Law, priding yourself on God, understanding his will, and with a sense of what is vital in religion; if you are instructed by the Law, persuaded that you are a guide to the blind, a light to darkened souls, a tutor for the foolish, a teacher of the simple, because in the Law you have the embodiment of knowledge and truth—well then, do you ever teach yourself, you teacher of other people? You preach against stealing; do you steal? You forbid adultery; do you commit adultery? You detest idols; do you rob temples? You pride yourself on the Law; do you dishonour God by your breaches of the Law? Why, it is *owing to you that the name of God is maligned among the Gentiles*, as scripture says!

25 Circumcision is certainly of use, provided you keep the Law; but if you are a breaker of the Law, then your circumcision is turned into uncircumcision. (If then the uncircumcised observe the requirements of the Law, shall not their uncircumcision be reckoned equivalent to circumcision? And shall not those who are physically uncircumcised and who fulfil the Law, judge you who are a breaker of the Law for all your written code and circumcision?)

28 He is no Jew who is merely a Jew outwardly, nor is circumcision something outward in the flesh; 29 he is a Jew who is one inwardly, and circumcision is a matter of the heart, spiritual not literal—praised by God, not by man.

3 Then what is the Jew's superiority? What is the good of circumcision? Much in every way. This to begin with—Jews were entrusted with the scriptures of God. Even supposing that some of them have proved untrustworthy, is 4 their faithlessness to cancel the faithfulness of God? Never!

* Ver. 16 is the sequel to the first clause of ver. 14. The rest of ver. 14 and the whole of ver. 15 form a short paragraph which is either a marginal note or an awkward insertion. To preserve the sequence of thought I have rearranged the verses as above.

Let God be true to his word, though *every man be perfidious*—as it is written,

*That thou mayest be vindicated in thy pleadings,
and triumph at thy trial.*

5 But if our iniquity thus serves to bring out the justice of God, what are we to infer? That it is unfair of God to inflict his anger on us? (I speak in a merely human way.)

6 Never! In that case, how could he judge the world? You

7 say, "If my perfidy serves to make the truthfulness of God redound to his glory, why am I to be judged as a sinner?"

8 Why should we not do evil that good may come out of it?" (which is the calumny attributed to me—the very thing some people declare that I say). Such arguments are rightly condemned.

9 Well now, are we Jews in a better position? Not at all. I have already charged all, Jews as well as Greeks, with

10 being under sin—as it is written,

None is righteous, no, not one;

11 *no one understands, no one seeks for God.*

12 *All have swerved, one and all have gone wrong,
no one does good, not a single one.*

13 *Their throat is an open grave,
they are treacherous with their tongues,
the venom of an asp lies under their lips.*

14 *Their mouth is full of cursing and bitterness,*

15 *their feet are swift for bloodshed,*

16 *their ways bring destruction and calamity,*

17 *they know nothing of the way of peace;*

18 *there is no reverence for God before their eyes.*

19 Whatever the Law says, we know, it says to those who are inside the Law, that every mouth may be shut and all the

20 world made answerable to God; for *no person will be acquitted in his sight* on the score of obedience to law. What

21 the Law imparts is a consciousness of sin. But now we have a righteousness of God disclosed apart from law alto-

22 gether; it is attested by the Law and the prophets, but it is a righteousness of God which comes by believing in Jesus

Christ. And it is meant for all who have faith. No distinc-

23 tions are drawn. All have sinned, all come short of the

24 glory of God, but they are justified for nothing by his grace

25 through the ransom provided in Christ Jesus, whom God put forward as the means of propitiation by his blood, to be

26 received by faith. This was to demonstrate the justice of God in view of the fact that sins previously committed dur-

ing the time of God's forbearance had been passed over; it was to demonstrate his justice at the present epoch, showing

that God is just himself and that he justifies man on the score of faith in Jesus.

- 27 Then what becomes of our boasting? It is ruled out absolutely. On what principle? On the principle of doing deeds?
 28 No, on the principle of faith. We hold that a man is justified by faith, apart from deeds of the Law altogether. Or
 29 is God only the God of Jews? Is he not the God of the
 30 Gentiles as well? Surely he is. Well then, there is one God, a God who will justify the circumcised as they believe and
 31 the uncircumcised on the score of faith. Then 'by this faith' we 'cancel the Law'? Not for one moment! We uphold the Law.

4 But if so, what can we say about Abraham,* our fore-
 2 father by natural descent? This, that if 'Abraham was justified on the score of what he did,' he has something to
 3 be proud of. But not to be proud of before God. For what does scripture say? *Abraham believed God and this was*
 4 *counted to him as righteousness.* Now a worker has his
 5 wage counted to him as a due, not as a favour; but a man who instead of 'working' believes in Him who justifies the
 6 ungodly, has his faith counted as righteousness. Just as David himself describes the bliss of the man who has righteousness counted to him by God, apart from what he does—

7 *Blessed are they whose breaches of the Law are forgiven, whose sins are covered!*

8 *Blessed is the man whose sin the Lord will not count to him.*

- 9 Now is this description of bliss meant for the circumcised, or for the uncircumcised as well? *Abraham's faith*, I repeat, *was counted to him as righteousness.* In what way? When he was a circumcised man or an uncircumcised man? Not when he was circumcised, but when he was uncircum-
 11 cised. He only got circumcision as a sign or seal of the righteousness which belonged to his faith as an uncircumcised man. The object of this was to make him the father of all who believe as uncircumcised persons and thus have
 12 righteousness counted to them, as well as a father of those circumcised persons who not only share circumcision but walk in the steps of the faith which our father Abraham had as an uncircumcised man.

- 13 The promise made to Abraham and his offspring that he should inherit the world, did not reach him through the
 14 Law, but through the righteousness of faith. For if it is adherents of the Law who are heirs, then faith is empty of
 15 all meaning and the promise is void. (What the Law pro-

* Omitting εὐρηκέναι.

duces is the Wrath, not the promise of God; where there is
 16 no law, there is no transgression either.) That is why
 all turns upon faith; it is to make the promise a matter of
 favour, to make it secure for all the offspring, not simply
 for those who are adherents of the Law but also for those
 who share the faith of Abraham—of Abraham who is the
 17 father of us all (as it is written, *I have made you a father*
of many nations). Such a faith implies the presence of the
 God in whom he believed, a God who makes the dead live
 18 and who calls into being what does not exist. For Abraham,
 when hope was gone, hoped on in faith, and thus became
the father of many nations—even as he was told, *So num-*
 19 *berless shall your offspring be*. His faith never quailed, even
 when he noted the utter impotence of his own body (for he
 was about a hundred years old) or the impotence of Sara's
 20 womb; no unbelief made him waver about God's promise;
 21 his faith won strength as he gave glory to God and felt
 convinced that He was able to do what He had promised.
 22 Hence his faith *was counted to him as righteousness*. And
 23 these words *counted to him* have not been written for him
 24 alone but for our sakes as well; faith will be *counted to us*
 as we believe in Him who raised Jesus our Lord from the
 25 dead, Jesus who was *delivered up for our trespasses* and
 raised that we might be justified.

5 As we are justified by faith, then, let us enjoy the peace
 we have with God through our Lord Jesus Christ.
 2 Through him we have got access * to this grace where we
 have our standing, and triumph in the hope of God's glory.
 3 Not only so, but we triumph even in our troubles, knowing
 4 that trouble produces endurance, endurance produces char-
 5 acter, and character produces hope—a *hope which never dis-*
appoints us, since God's love floods our hearts through the
 6 holy Spirit which has been given to us. For when we were
 still in weakness, Christ died in due time for the ungodly.
 7 For the ungodly! Why, a man will hardly die for the just
 —though one might bring oneself to die, if need be, for a
 8 good man. But God proves his love for us by this, that
 9 Christ died for us when we were still sinners. Much more
 then, now that we are justified by his blood, shall we be
 10 saved by him from Wrath; if we were reconciled to God
 by the death of his Son when we were enemies, much more,
 now that we are reconciled, shall we be saved by his life.
 11 Not only so, but we triumph in God through our Lord Jesus
 Christ, by whom we now enjoy our reconciliation.
 12 Thus, then, sin came into the world by one man, and

* Omitting τῇ πίστει.

death came in by sin; and so death spread to all men,
 13 inasmuch as all men sinned. Sin was indeed in the world
 before the Law, but sin is never counted in the absence
 14 of law. Nevertheless, from Adam to Moses death reigned
 even over those whose sins were not like Adam's trans-
 15 gression. Adam prefigured Him who was to come, but
 the gift is very different from the trespass. For while the
 rest of men died by the trespass of one man, the grace of
 God and the free gift which comes by the grace of the
 one man Jesus Christ overflowed far more richly upon the
 16 rest of men. Nor is the free gift like the effect of the one
 man's sin; for while the sentence ensuing on a single sin
 resulted in doom, the free gift ensuing on many trespasses
 17 issues in acquittal. For if the trespass of one man allowed
 death to reign through that one man, much more shall those
 who receive the overflowing grace and free gift of righteous-
 18 ness reign in life through One, through Jesus Christ. Well
 then,

as one man's trespass issued in doom for all,

so one man's act of redress issued in acquittal and life
 for all.

19 Just as one man's disobedience made all the rest sinners,
 so one man's obedience will make all the rest righteous.
 20 Law slipped in to aggravate the trespass; sin increased, but
 21 grace surpassed it far, so that, while sin had reigned the
 reign of death, grace might also reign with a righteousness
 that ends in life eternal through Jesus Christ our Lord.

6 Now what are we to infer from this? That we are to
 2 'remain on in sin, so that there may be all the more
 3 grace'? Never! How can we live in sin any longer, when
 3 we died to sin? Surely you know that all of us who have
 been baptized into Christ Jesus have been baptized into
 4 his death! Our baptism in his death made us share his
 burial, so that, as Christ was raised from the dead by the
 glory of the Father, we too might live and move in the
 5 new sphere of Life. For if we have grown into him by a
 death like his, we shall grow into him by a resurrection
 6 like his, knowing as we do that our old self has been cruci-
 fied with him in order to crush the sinful body and free
 7 us from any further slavery to sin (for once dead, a man is
 8 absolved from the claims of sin). We believe that as
 9 we have died with Christ we shall also live with him; for
 we know that Christ never dies after his resurrection from
 10 the dead—death has no more hold over him; the death he
 died was for sin, once for all, but the life he lives is for
 11 God. So you must consider yourselves dead to sin and alive
 12 to God in Christ Jesus our Lord. Sin is not to reign, then,

over your mortal bodies, making you obey their passions;
 13 you must not let sin have your members for the service of
 vice, you must dedicate yourselves to God as men who have
 been brought from death to life, dedicating your members to
 14 God for the service of righteousness. Sin must not have any
 hold over you, for you live under grace, not under law.

15 What follows, then? Are we 'to sin, because we live under
 16 grace, not under law'? Never! Do you not know you are
 servants of the master you obey, of the master to whom you
 yield yourselves obedient, whether it is Sin, whose service
 ends in death, or Obedience, whose service ends in righteous-
 17 ness? Thank God, though you did serve sin, you have rendered
 whole-hearted obedience to what you were taught
 18 under the rule of faith; set free from sin, you have passed
 19 into the service of righteousness. (I use this human analogy
 to bring the truth home to your weak nature.) As you once
 dedicated your members to the service of vice and lawless-
 ness,* so now dedicate them to the service of righteousness
 20 that means consecration. When you served sin, you
 21 were free of righteousness. Well, what did you gain then by
 it all? Nothing but what you are now ashamed of! The end
 22 of all that is death; but now that you are set free from sin,
 now that you have passed into the service of God, your gain
 23 is consecration, and the end of that is life eternal. Sin's
 wage is death, but God's gift is life eternal in Christ Jesus
 our Lord.

7 Surely you know, my brothers—for I am speaking to
 men who know what law means—that the law has hold
 2 over a person only during his lifetime! Thus a married
 woman is bound by law to her husband while he is alive;
 but if the husband dies, she is done with the law of 'the
 3 husband.' Accordingly, she will be termed an adulteress if
 she becomes another man's while her husband is alive; but
 if her husband dies, she is freed from the law of 'the hus-
 band,' so that she is no adulteress if she becomes another
 4 man's. It is the same in your case, my brothers. The cru-
 cified body of Christ made you dead to the Law, so that you
 might belong to another, to him who was raised from the
 5 dead, that we might be fruitful to God. For when we were
 unspiritual, the sinful cravings excited by the Law were
 active in our members and they made us fruitful to Death;
 6 but now we are done with the Law, we have died to what
 once held us, so that we can serve in a new way, not under
 the written code as of old but in the Spirit.
 7 What follows, then? That 'the Law is equivalent to sin'?

* Omitting *εἰς τὴν ἀνομίαν*, which Hort brackets, as a gloss introduced to complete the parallel of *εἰς ἁγιασμόν*.

Never! Why, had it not been for the Law, I would never have known what sin meant! Thus I would never have known what it is to covet, unless the Law had said, *You must*
 8 *not covet*. The command gave an impulse to sin, and sin resulted for me in all manner of covetous desire—for sin,
 9 apart from law, is lifeless. I lived at one time without law myself, but when the command came home to me, sin sprang
 10 to life and I died; the command that meant life proved
 11 death for me. The command gave an impulse to sin, sin
 12 beguiled me and used the command to kill me. So the Law at any rate is holy, the command is holy, just, and for our good.

13 Then did what was meant for my good prove fatal to me? Never! It was sin; sin resulted in death for me by making use of this good thing. This was how sin was to be revealed in its true nature; it was to use the command to become
 14 sinful in the extreme. The Law is spiritual; we know that. But then I am a creature of the flesh, in the thralldom of
 15 sin. I cannot understand my own actions; I do not act as I
 16 desire to act; on the contrary, I do what I detest. Now, when I act against my wishes, this means I agree that the
 17 Law is right. That being so, it is not I who do the deed but
 18 sin that dwells within me. For in me (that is, in my flesh) no good dwells, I know; the wish is there, but not the power
 19 of doing what is right. I cannot be good as I desire to be,
 20 and I do wrong against my wishes. Well, if I act against my wishes, it is not I who do the deed but sin that dwells within me.

21 So this is my experience of the Law: I desire to do what
 22 is right, but wrong is all that I can manage; I cordially agree with God's law, so far as my inner self is concerned,
 23 but then I find another law in my members which conflicts with the law of my mind and makes me a prisoner
 25 to sin's law that resides in my members. (Thus, left to myself, I serve the law of God with my mind, but with my
 24 flesh I serve the law of sin.) * Miserable wretch that I am! Who will rescue me from this body of death? God will!
 25 Thanks be to him through Jesus Christ our Lord!

8 Thus there is no doom now for those who are in Christ
 2 Jesus; the law of the Spirit brings the life which is in Christ Jesus, and that law has set me free from the law
 3 of sin and death. For God has done what the Law, weakened here by the flesh, could not do; by sending his own Son in the guise of sinful flesh, to deal with sin, he con-
 4 demned sin in the flesh, in order to secure the fulfilment

* Restoring the second part of ver. 25 to its original and logical position before the climax of ver. 24.

of the Law's requirements in our lives, as we live and move, not by the flesh but by the Spirit.

5 For those who follow the flesh have their interests in the flesh,

and those who follow the Spirit have their interests in the Spirit.

6 The interests of the flesh mean death,
the interests of the Spirit mean life and peace.

7 For the interests of the flesh are hostile to God; they do
8 not yield to the law of God (indeed they cannot). Those
9 who are in the flesh cannot satisfy God. But you are not in the flesh, you are in the Spirit, since the Spirit of God dwells within you. Anyone who does not possess the Spirit
10 of Christ does not belong to Him. On the other hand, if Christ is within you, though the body is a dead thing owing to Adam's sin, the spirit is living as the result of righteous-
11 ness. And if the Spirit of Him who raised Jesus from the dead dwells within you, then He who raised Christ from the dead will also make your mortal bodies live by his indwelling Spirit in your lives.

12 Well then, my brothers, we owe a duty—but it is not to
13 the flesh! It is not to live by the flesh! If you live by the flesh, you are on the road to death; but if by the Spirit
14 you put the actions of the body to death, you will live. For the sons of God are those who are guided by the Spirit of
15 God. You have received no slavish spirit that would make you relapse into fear; you have received the Spirit of son-
16 ship. And when we cry, "Abba! Father!", it is this Spirit testifying along with our own spirit that we are children of
17 God; and if children, heirs as well, heirs of God, heirs along with Christ—for we share his sufferings in order to share his glory.

18 Present suffering, I hold, is a mere nothing compared to
19 the glory that we are to have revealed. Even the creation waits with eager longing for the sons of God to be revealed.
20 For creation was not rendered futile by its own choice, but
21 by the will of Him who thus made it subject, the hope being that creation as well as man would one day be freed from its thralldom to decay and gain the glorious freedom of God's
22 children. To this day, we know, the entire creation sighs and
23 throbs with pain; and not only so, but even we ourselves, who have the Spirit as a foretaste of the future, even we sigh deeply to ourselves as we wait for the redemption of the
24 body that means our full sonship. We were saved with this hope ahead. Now when an object of hope is seen, there is no further need to hope. Who ever hopes for what he

25 sees already? But if we hope for something that we do not see, we wait for it patiently.

26 So too the Spirit assists us in our weakness; for we do not know how to pray aright, but the Spirit pleads for us with sighs that are beyond words, and He who searches the human heart knows what is in the mind of the Spirit, since the Spirit pleads before God for the saints.

28 We know also that those who love God, those who have been called in terms of his purpose, have his aid and interest in everything. For he decreed of old that those whom he predestined should share the likeness of his Son—that he might be the firstborn of a great brotherhood. Then he calls those whom he has thus decreed; then he justifies those whom he has called; then he glorifies those whom he has justified.

31 Now what follows from all this? If God is for us, who can be against us? The God who did not spare his own Son but gave him up for us all, surely He will give us everything besides! Who is to accuse the elect of God? When God ³³ ³⁴ *acquits, who shall condemn?* Will Christ?—the Christ who died, yes and rose from the dead! the Christ who is at God's right hand, who actually pleads for us! What can ever part us from Christ's love? Can anguish or calamity or persecution or famine or nakedness or danger or the sword? (*Because as it is written,*

*For thy sake we are being killed all the day long,
we are counted as sheep to be slaughtered.*)

37 No, in all this we are more than conquerors through him who loved us. For I am certain that neither death nor life, neither angels nor principalities, neither the present nor the future, no powers of the Height or of the Depth, nor anything else in all creation, will be able to part us from God's love in Christ Jesus our Lord.

9 I am telling the truth in Christ—it is no lie, my conscience bears me out in the holy Spirit, when I say that I am in sore pain; I suffer endless anguish of heart. I could have wished myself accursed and banished from Christ for the sake of my brothers, my natural kinsmen; for they are Israelites, theirs is the Sonship, the Glory, the covenants, the divine legislation, the Worship, and the promises; the patriarchs are theirs, and theirs too (so far as natural descent goes) is the Christ. (Blessed for evermore be the God who is over all! Amen.)

6 It is not, of course, as if God's word had failed! Far from it! 'Israel' does not mean everyone who belongs to Israel; 7 they are not all children of Abraham because they are descended from Abraham. No, *it is through Isaac that your*

- 8 *offspring shall be reckoned*—meaning that, instead of God's children being the children born to him by natural descent, it is the children of the Promise who are reckoned as his
 9 true offspring. For when God said, *I will come about this time and Sara shall have a son*, that was a word of promise.
 10 And further, when Rebecca became pregnant by our father, Isaac, though one man was the father of both children,
 11 and though the children were still unborn and had done nothing either good or bad (to confirm the divine purpose in election, which depends upon the call of God, not on any-
 12 thing man does), she was told that *the elder will serve the*
 13 *younger*. As it is written, *Jacob I loved but Esau I hated*.
 14 Then are we to infer that there is injustice in God?
 15 Never! God says to Moses,
 I will have mercy on whom I choose to have mercy,
 I will have compassion on whom I choose to have com-
 passion.
 16 You see, it is not a question of human will or effort but of
 17 the divine mercy. Why, scripture says to Pharaoh,
 It was for this that I raised you up,
 to display my power in you,
 and to spread news of my name over all the earth.
 18 Thus God has mercy on anyone just as he pleases,
 and he makes anyone *stubborn* just as he pleases.
 19 "Then," you will retort, "why does he go on finding fault?
 20 Who can oppose his will?" But who are you, my man, to speak back to God? *Is something a man has moulded to ask him who has moulded it*, "Why did you make me like this?"
 21 What! has *the potter* no right *over the clay*? Has he no right to make out of the same lump one vessel for a noble
 22 purpose, another for a menial? What if God, though desirous to display his anger and show his might, has tolerated most patiently the objects of his anger, ripe and ready to be
 23 destroyed? What if he means to show the wealth that lies in his glory for the objects of his mercy, whom he has made
 24 ready beforehand to receive glory—that is, for us whom he
 25 has called from among the Gentiles as well as the Jews? As indeed he says in Hosea,
 Those who were no people of mine, I will call 'my People,'
 and her 'beloved' who was not beloved;
 26 *on the very spot where they were told, 'You are no people of mine,'*
 there shall they be called 'sons of the living God.'
 27 And Isaiah exclaims, with regard to Israel, *Though the number of the sons of Israel be like the sand of the sea, only a*
 28 *remnant of them shall be saved; for the Lord will carry out*

29 *his sentence on earth with rigour and despatch. Indeed, as Isaiah foretold,*

*Had not the Lord of hosts left us with some descendants,
we would have fared like Sodom,
we would have been like Gomorra.*

30 What are we to conclude, then? That Gentiles who never aimed at righteousness have attained righteousness, that is, 31 righteousness by faith; whereas Israel who did aim at the 32 law of righteousness have failed to reach that law. And why? Simply because Israel has relied not on faith but on what they could do. They have stumbled over *the stone that* 33 *makes men stumble*—as it is written,

*Here I lay a stone in Sion that will make men stumble,
even a rock to trip them up;*

but he who believes in Him will never be disappointed.

2 **10** Oh for their salvation, brothers! That is my heart's 3 desire and prayer to God! I can vouch for their zeal 4 for God; only, it is not zeal with knowledge. They would not surrender to the righteousness of God, because they were ignorant of his righteousness and therefore essayed 5 to set up a righteousness of their own. Now Christ is an end to law, so as to let every believer have righteousness. 6 Moses writes of law-righteousness, *Anyone who can perform it, shall live by it.* But here is what faith-righteousness says:—*Say not in your heart, 'Who will go up to heaven?'* 7 (that is, to bring Christ down). Or, *'who will go down to the abyss?'* (that is, to bring Christ from the dead). No, what it does say is this:—*The word is close to you, in your very mouth and in your heart* (that is, the word of faith 9 which we preach). Confess *with your mouth* that 'Jesus is Lord,' believe *in your heart* that God raised him from the 10 dead, and you will be saved; for

with his heart man believes and is justified,

with his mouth he confesses and is saved.

11 *No one who believes in him,* the scripture says, *will ever be* 12 *disappointed. No one*—for there is no distinction of Jew and Greek, the same Lord is Lord of them all, with ample 13 for all who invoke him. *Everyone who invokes the name* 14 *of the Lord shall be saved.* But how are they to invoke One in whom they do not believe? And how are they to believe in One of whom they have never heard? And how are they 15 ever to hear, without a preacher? And how can men preach unless they are sent?—as it is written, *How pleasant is the coming of men with glad, good news!*

16 But they have not all given in to the gospel of glad news? No, Isaiah says, *Lord, who has believed what they have heard* 17 *from us?* (You see, faith must come from what is heard, and

18 what is heard comes from word of Christ.) But, I ask, "Have they never heard?" Indeed they have.

*Their voice carried over all the earth,
and their words to the end of the world.*

19 Then, I ask, "Did Israel not understand?" Why, first of all Moses declares,

*I will make you jealous of a nation that is no nation,
I will provoke you to anger over a nation devoid of under-
standing.*

20 And then Isaiah dares to say,

*I have been found by those who never sought me,
I have shown myself to those who never inquired of me.*

21 He also says of Israel, *All the day long I have held out my hands to a disobedient and contrary people.*

I Then, I ask, *has God repudiated his People?* Never!

2 Why, I am an Israelite myself, a descendant of Abraham, a member of the tribe of Benjamin! *God has not repudiated his People, his predestined People!* Surely you know what scripture says in the passage called 'Elijah'?

3 You know how he pleads with God against Israel: *Lord, they have killed thy prophets, they have demolished thine altars;*

4 *I alone am left, and they seek my life.* Yet what is the divine answer? *I have left myself seven thousand men who*

5 *have not knelt to Baal.* Well, at the present day there is

6 also a remnant, selected by grace. Selected by grace, and therefore not for anything they have done; otherwise grace would cease to be grace.*

7 Now what are we to infer from this? That Israel has failed to secure the object of its quest; the elect have secured it, and the rest of men have been rendered insensible to it

8 —as it is written,

*God has given them a spirit of torpor,
eyes that see not, ears that hear not—*

9 *down to this very day,* And David says,

*Let their table prove a snare and a trap,
a pitfall and a retribution for them;*

10 *let their eyes be darkened, that they cannot see,
bow down their backs for ever.*

11 Then, I ask, have they stumbled to their ruin? Never!

The truth is, that by their lapse salvation has passed to the

12 Gentiles, so as to make them jealous. Well, if their lapse

has enriched the world, if their defection is the gain of the

13 Gentiles, what will it mean when they all come in? I tell

you this, you Gentiles, that as an apostle to the Gentiles I

14 lay great stress on my office, in the hope somehow of making

* Omitting [ἐι δὲ ἐξ ἔργων, οὐκέτι ἐστὶν χάρις, ἐπεὶ τὸ ἔργον οὐκέτι ἐστὶν ἔργον].

my fellow-Jews jealous and managing thus to save some of
15 them. For if their exclusion means that the world is reconciled to God, what will their admission mean? Why, it will be life from the dead!

16 If the first handful of dough is consecrated, so is the rest of the lump;

if the root is consecrated, so are the branches.

17 Supposing some of the branches have been broken off, while you have been grafted in, like a shoot of wild olive to
18 share the rich growth of the olive-stem, do not pride yourself at the expense of these branches. Remember, in your
19 pride, the stem supports you, not you the stem. You will say, "But branches were broken off, to let me be grafted in!"
20 Granted. They were broken off—for their lack of faith. And you owe your position to your faith. You should feel
21 awed instead of being uplifted. For if God did not spare
22 the natural branches, he will not spare you either. Consider both the kindness and the severity of God; those who fall
come under his severity, but you come under the divine kindness, provided you adhere to that kindness. Otherwise,
23 you will be cut away too. And even the others will be grafted in, if they do not adhere to their unbelief; God can graft
24 them in again. For if you have been cut from an olive which is naturally wild, and grafted, contrary to nature, upon a garden olive, how much more will the natural branches be grafted into their proper olive?

25 To prevent you from being self-conceited, brothers, I would like you to understand this secret: it is only a partial insensibility that has come over Israel, until the full number
26 of the Gentiles come in. This done, all Israel will be saved—as it is written,

*The deliverer will come from Sion,
he will banish all godlessness from Jacob:*

27 *this is my covenant with them,
when I take their sins away.*

28 So far as the gospel goes, they are enemies of God—which is to your advantage; but so far as election goes, they are
29 beloved for their fathers' sake. For God never goes back upon his gifts and call.

30 Once you disobeyed God,
and now you enjoy his mercy, thanks to their disobedience;

in the same way they at present are disobedient,
31 so that they in turn may enjoy the same mercy as yourselves.

32 For God has consigned all men to disobedience,
that he may have mercy upon all.

33 What a fathomless wealth lies in the wisdom and knowledge of God! How inscrutable his judgments! How mysterious his methods!

34 *Who ever understood the thoughts of the Lord?*

Who has ever been his counsellor?

35 *Who has first given to him and has to be repaid?* All comes
36 from him, all lives by him, all ends in him. Glory to him for ever, Amen!

12 Well then, my brothers, I appeal to you, by all the mercy of God, to dedicate your bodies as a living sacrifice, consecrated and acceptable to God; that is your
2 cult, a spiritual rite. Instead of being moulded to this world, have your mind renewed, and so be transformed in nature, able to make out what the will of God is, namely, what is good and acceptable to him and perfect.

3 In virtue of my office, I tell every one of your number who is self-important,* that he is not to think more of himself that he ought to think; he must take a sane view of himself, corresponding to the degree of faith which God has
4 assigned to each. In our one body we have a number of members, and the members have not all the same function; so too, for all our numbers, we form one Body in
5 Christ and we are severally members one of another. Our talents differ with the grace that is given us; if the talent is that of prophecy, let us employ it in proportion to our
6 faith; if it is practical service, let us mind our service; the teacher must mind his teaching, the speaker his words of
7 counsel; the contributor must be liberal, the superintendent must be in earnest, the sick visitor must be cheerful. Let
8 your love be a real thing, with a loathing for evil and a bent for what is good. Put affection into your love for the
9 brotherhood; be forward to honour one another; never let your zeal flag; maintain the spiritual glow; serve the Lord;
10 let your hope be a joy to you; be steadfast in trouble, attend to prayer, contribute to needy saints, make a practice of
11 hospitality. Bless those who make a practice of persecuting you; bless them instead of cursing them. Rejoice with those
12 who rejoice, and weep with those who weep. Keep in harmony with one another; instead of being ambitious, associate
13 with humble folk; *never be self-conceited*. Never pay back evil for evil to anyone; *aim to be above reproach in the eyes*
14 *of all*; be at peace with all men, if possible, so far as that depends on you. Never revenge yourselves, beloved, but let the
15 Wrath of God have its way; for it is written, *Vengeance is mine, I will exact a requital*—the Lord has said it. No,

* I accept the ingenious conjecture that τὸ has fallen out after ὁντι.

20 *if your enemy is hungry, feed him,
if he is thirsty, give him drink;
for in this way you will make him
feel a burning sense of shame.*

21 Never let evil get the better of you; get the better of evil by doing good.

13 Every subject must obey the government authorities, for no authority exists apart from God; the existing authorities have been constituted by God. Hence anyone who resists authority is opposing the divine order, and the opposition will bring judgment on themselves. Magistrates are no terror to an honest man,* though they are to a bad man. If you would avoid being alarmed at the government authorities, lead an honest life and you will be commended for it; the magistrate is God's servant for your benefit. But if you do wrong, you may well be alarmed; a magistrate does not wield the power of the sword for nothing, he is God's servant for the infliction of divine vengeance upon evildoers. You must be obedient, therefore, not only to avoid the divine vengeance but as a matter of conscience, for the same reason as you pay taxes—since magistrates are God's officers, bent upon the maintenance of order and authority. Pay them all their respective dues, tribute to one, taxes to another, respect to this man, honour to that, Be in debt to no man—apart from the debt of love one to another. He who loves his fellow-man has fulfilled the law. *You must not commit adultery, you must not kill, you must not steal, you must not covet*—these and any other command are summed up in a single word, *You must love your neighbour as yourself*. Love never wrongs a neighbour; that is why love is the fulfilment of the law.

11 And then you know what this Crisis means, you know it is high time to waken up; for Salvation is nearer to us now than when we first believed. It is far on in the night, the day is almost here; so let us drop the deeds of darkness and put on the armour of the light; let us live decorously as in the open light of day—no revelry or bouts of drinking, no debauchery or sensuality, no quarrelling or jealousy.

14 No, put on the character of the Lord Jesus Christ, and never think how to gratify the cravings of the flesh.

14 Welcome a man of weak faith, but not to pass judgment upon his scruples. While one man has enough confidence to eat any food, the man of weak faith eats only

* Reading ἀγαθοεργῶ, Patrick Young's attractive conjecture (confirmed by the Ethiopic version). As Hort points out, "the apparent antithesis to τῷ κακῷ could hardly fail to introduce τῷ ἀγαθῷ."

3 vegetables. Well, the eater must not look down upon the
 non-eater, and the non-eater must not criticize the eater,
 4 for God has welcomed him. Who are you to criticize the
 servant of Another? It is for his Master to say whether
 he stands or falls; and stand he will, for the Master has
 5 power to make him stand. Then again, this man rates one
 day above another, while that man rates all days alike.
 6 Well, everyone must be convinced in his own mind; the man
 who values a particular day does so to the Lord.*

The eater eats to the Lord,
 since he thanks God for his food;
 the non-eater abstains to the Lord,
 and he too thanks God.

7 For none of us lives to himself,
 and none of us dies to himself;
 8 if we live, we live to the Lord,
 and if we die, we die to the Lord.
 9 Thus we are the Lord's whether we live or die; it was for
 this that Christ died and rose and came to life, to be Lord
 10 both of the dead and of the living. So why do you criticize
 your brother? And you, why do you look down upon your
 brother? All of us will have to stand before the tribunal
 11 of God—for it is written,

*As I live, saith the Lord, every knee shall bend before me,
 every tongue shall offer praise to God.*

12 Each of us then will have to answer for himself to God.
 13 So let us stop criticizing one another; rather make up
 your mind never to put any stumbling-block or hindrance
 14 in your brother's way. I know, I am certain in the Lord
 Jesus, that nothing is in itself unclean; only, anything is
 15 unclean for a man who considers it unclean. If your brother
 is being injured because you eat a certain food, then you
 are no longer living by the rule of love. Do not let that
 16 food of yours ruin the man for whom Christ died. Your
 17 rights must not get a bad name. The Reign of God is not
 a matter of eating and drinking, it means righteousness,
 18 peace, and joy in the holy Spirit; he who serves Christ on
 these lines, is acceptable to God and esteemed by men.
 19 Peace, then, and the building up of each other, these are
 20 what we should aim at. You must not break down God's
 work for the mere sake of food! Everything may be clean,
 but it is wrong for a man to prove a stumbling-block by
 21 what he eats; the right course is to abstain from flesh or
 wine or indeed from anything that your brother feels to be
 22 a stumbling-block.† Certainly keep your own conviction

* Omitting [καὶ ὁ μὴ φρονῶν τὴν ἡμέραν κυρίῳ οὐ φρονεῖ].

† Omitting [ἢ σκανδαλίζεται ἢ ἀσθενεῖ] as a homiletic gloss.

on the matter, as between yourself and God; he is a fortunate man who has no misgivings about what he allows himself to eat. But if anyone has doubts about eating and then eats, that condemns him at once; it was not faith that induced him to eat, and any action that is not based on faith is a sin.

15 We who are strong ought to bear the burdens that the weak make for themselves and us. We are not to please ourselves; each of us must please his neighbour, doing him good by building up his faith. Christ certainly did not please himself, but, as it is written, *The reproaches of those who denounced Thee have fallen upon me.*—All such words were written of old for our instruction, that by remaining steadfast and drawing encouragement from the scriptures we may cherish hope. May the God who inspires steadfastness and encouragement grant you such harmony with one another, after Christ Jesus, that you may unite in a chorus of praise and glory to the God and Father of our Lord Jesus Christ!

Welcome one another, then, as Christ has welcomed yourselves, for the glory of God. Christ, I mean, became a servant to the circumcised in order to prove God's honesty by fulfilling His promises to the fathers, and also in order that the Gentiles should glorify God for His mercy—as it is written,

Therefore will I offer praise to Thee among the Gentiles, and sing to thy name;

or again,

Rejoice, O Gentiles, with his People;

or again,

*Extol the Lord, all Gentiles,
let all the peoples praise him;*

or again, as Isaiah says,

*Then shall the Scion of Jessai live,
he who rises to rule the Gentiles;
on him shall the Gentiles set their hope.*

May the God of your hope so fill you with all joy and peace in your faith, that you may be overflowing with hope, by the power of the holy Spirit!

Personally I am quite certain, my brothers, that even as it is you have ample goodness of heart, you are filled with knowledge of every kind, and you are well able to give advice to one another. Still, by way of refreshing your memory, I have written to you with a certain freedom, in virtue of my divine commission as a priest of Christ Jesus to the Gentiles in the service of God's gospel. My aim is to make the Gentiles an acceptable offering, consecrated by

17 the holy Spirit. Now in Christ Jesus I can be proud of
 18 my work for God; I will not make free to speak of anything
 except what Christ has accomplished by me, in the way of
 securing the obedience of the Gentiles, by my words and
 19 by my deeds, by the force of miracles and marvels, by the
 power of the Spirit of God. Thus, from Jerusalem right
 round to Illyricum, I have been able to complete the preach-
 20 ing of the gospel of Christ—my ambition always being to
 preach it only in places where there had been no mention
 of Christ's name, that I might not build on foundations laid
 21 by others, but that (as it is written)

*They should see who never had learned about him,
 and they who had never heard of him should understand.*

22 This is why I have been so often prevented from visiting
 23 you. But now, as I have no further scope for work in these
 parts, and as for a number of years I have had a longing
 24 to visit you whenever I went to Spain, I am hoping to see
 you on my way there, and to be sped forward by you after I
 25 have enjoyed your company for a while. At the moment
 26 I am off to Jerusalem on an errand to the saints. For
 Macedonia and Achaia have decided to make a contribution
 27 for the poor among the saints at Jerusalem. Such was their
 decision; and yet this is a debt they owe to these people, for
 if the Gentiles have shared their spiritual blessings, they
 28 owe them a debt of aid in material blessings. Well, once
 I finish this business by putting the proceeds of the collec-
 tion safely in their hands, I will start for Spain and take you
 29 on the way. When I do come to you, I know that I will
 bring a full blessing from Christ.

30 Brothers, I beg of you, by our Lord Jesus Christ and by
 the love that the Spirit inspires, rally round me by praying
 31 to God for me; pray that I may be delivered from unbelievers
 in Judæa, and also that my mission to Jerusalem may prove
 32 acceptable to the saints. Then, by God's will, I shall gladly
 come to you and have a rest beside you.

33 The God of peace be with you all! Amen.

2 **16** Let me introduce our sister Phœbe, a deaconess of
 the church at Cenchreæ; receive her in the Lord as
 saints should receive one another, and give her any help she
 may require. She has been a help herself to many people,
 including myself.

3 Salute Prisca and Aquila, my fellow-workers in Christ
 4 Jesus, who have risked their lives for me; I thank them, and
 5 not only I but all the Gentile churches as well. Also, salute
 the church that meets in their house. Salute my beloved
 6 Epænetus, the first in Asia to be reaped for Christ. Salute

7 Mary, who has worked hard for you. Salute Andronicus and Junias, fellow-countrymen and fellow-prisoners of mine; they are men of note among the apostles, and they have
8 been in Christ longer than I have. Salute Amplias, my beloved in the Lord. Salute Urbanus, our fellow-worker in
10 Christ, and my beloved Stachys. Salute that tried Christian, Apelles. Salute those who belong to the household of
11 Aristobulus. Salute my fellow-countryman Herodion. Salute such members of the household of Narcissus as are in the
12 Lord. Salute Tryphæna and Tryphosa, who work hard in the Lord. Salute the beloved Persis; she has worked very
13 hard in the Lord. Salute that choice Christian, Rufus; also his mother, who has been a mother to me. Salute
15 Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers of their company. Salute Philologus and Julia, Nereus and his sister, Olympus too, and all the saints in
16 their company. Salute one another with a holy kiss. All the churches of Christ salute you.

17 Brothers, I beg of you to keep your eye on those who stir up dissensions and put hindrances in your way, contrary to the doctrine which you have been taught. Avoid them.
18 Such creatures are no servants of Christ our Lord, they are slaves of their own base desires; with their plausible and pious talk they beguile the hearts of unsuspecting people.
19 But surely not of you! Everyone has heard of your loyalty to the gospel; it makes me rejoice over you. Still, I want
20 you to be experts in good and innocents in evil. The God of peace will soon crush Satan under your feet!

The grace of our Lord Jesus Christ be with you.

21 Timotheus my fellow-worker salutes you; so do my fellow-countrymen Lucius, Jason, and Sosipater.

22 (I Tertius, who write the letter, salute you in the Lord.)

23 Gaius, my host and the host of the church at large, salutes you. Erastus the city-treasurer salutes you; so does brother Quartus.

25 Now to Him who can strengthen you by my gospel, by the preaching of Jesus Christ, by revealing the secret purpose which after the silence of long ages has now been disclosed and made known on the basis of the prophetic scriptures (by command of the eternal God) to all the Gentiles,
27 for their obedience to the faith—to the only wise God be glory through Jesus Christ for ever and ever: Amen.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

1 Paul, called to be an apostle of Jesus Christ by the
2 will of God, with brother Sosthenes, to the church of
God at Corinth, to those who are consecrated in Christ
Jesus, called to be saints, with all who, wherever they may
be, invoke the name of our Lord Jesus Christ, their Lord
3 no less than ours: grace and peace to you from God our
Father and the Lord Jesus Christ.

4 I always thank my God for the grace of God that has
5 been bestowed on you in Christ Jesus; in him you have
received a wealth of all blessing, full power to speak of
6 your faith and full insight into its meaning, all of which
verifies the testimony we bore to Christ when we were with
7 you. Thus you lack no spiritual endowment during these
8 days of waiting till our Lord Jesus Christ is revealed; and
to the very end he will guarantee that you are vindicated
9 on the day of our Lord Jesus Christ. Faithful is the God
who called you to participate in his Son Jesus Christ our
Lord.

10 Brothers, for the sake of our Lord Jesus Christ I beg of
you all to drop these party-cries. There must be no cliques
among you; you must regain your common temper and atti-
11 tude. For Chloe's people inform me, my brothers, that you
12 are quarrelling. By 'quarrelling' I mean that each of you
has his party-cry, "I belong to Paul," "And I to Apollos,"
13 "And I to Cephas," "And I to Christ." Has Christ been
parcelled out? Was it Paul who was crucified for you?
14 Was it in Paul's name that you were baptized? I am
thankful now that I baptized none of you, except Crispus
15 and Gaius, so that no one can say you were baptized in my
16 name. (Well, I did baptize the household of Stephanas,
17 but no one else, as far as I remember.) Christ did not send
me to baptize but to preach the gospel.

And to preach it with no fine rhetoric, lest the cross of
18 Christ should lose its power! Those who are doomed to
perish find the story of the cross 'sheer folly,' but it means
19 the power of God for those whom he saves. It is written,

I will destroy the wisdom of the sages,

20 *I will confound the insight of the wise.* Sage, scribe, critic
of this world, *where are they all?* Has not God stultified
21 the wisdom of the world? For when the world with all its
wisdom failed to know God in his wisdom, God resolved to

- save believers by the 'sheer folly' of the Christian message.
²² Jews demand miracles and Greeks want wisdom, but our
²³ message is Christ the crucified—a stumbling-block to Jews,
 24 'sheer folly' to Gentiles, but for those who are called, whether
 Jews or Greeks, a Christ who is the power of God and the
 wisdom of God.
 25 For the 'foolishness' of God is wiser than men,
 and the 'weakness' of God is stronger than men.
 26 Why, look at your own ranks, my brothers; not many wise
 men (that is, judged by human standards), not many lead-
 27 ing men, not many of good birth, have been called! No,
 God has chosen what is foolish in the world
 to shame the wise;
 God has chosen what is weak in the world
 to shame what is strong;
 28 God has chosen what is mean and despised in the world—
 things which are not, to put down things that are;
²⁹ that no person may boast in the sight of God. This is the
³⁰ God to whom you owe your being in Christ Jesus, whom
 God has made our 'Wisdom,' that is, our righteousness and
 31 consecration and redemption; so that, as it is written, *let him
 who boasts boast of the Lord.*

- 2** Thus when I came to you, my brothers, I did not come
 to proclaim to you God's secret purpose * with any
 2 elaborate words or wisdom; I determined among you to be
 ignorant of everything except Jesus Christ, and Jesus Christ
 3 the crucified. It was in weakness and fear and with great
 4 trembling that I visited you; what I said, what I preached,
 did not rest on any plausible arguments of 'wisdom' but on
 5 the proof supplied by the Spirit and its power, so that your
 faith might not rest on any human 'wisdom' but on the
 power of God.
 6 We do discuss 'wisdom' with those who are mature; only
 it is not the wisdom of this world or of the dethroned Powers
 7 who rule this world, it is the mysterious Wisdom of God that
 we discuss, that hidden wisdom which God decreed from all
 8 eternity for our glory. None of the Powers of this world
 understands it (if they had, they would never have crucified
 9 the Lord of glory). No, as it is written,
*what no eye has ever seen,
 what no ear has ever heard,
 what never entered the mind of man,
 God has prepared all that for those who love him.*
 10 And God has revealed it to us by the Spirit, for the Spirit
 fathoms everything, even the depths of God.

* The textual evidence for μαρτύριον is slightly stronger, but I regard it as
 a secondary reading, due to i. 6, and adopt μυστήριον.

- 11 What human being can understand the thoughts of a man,
except the man's own inner spirit?
So too no one understands the thoughts of God,
except the Spirit of God.
- 12 Now we have received the Spirit—not the spirit of the world
but the Spirit that comes from God, that we may understand
what God bestows upon us.
- 13 And this is what we discuss, using language taught by no
human wisdom but by the Spirit. We interpret what is
14 spiritual in spiritual language. The unspiritual man rejects
these truths of the Spirit of God; to him they are 'sheer
folly,' he cannot understand them. And the reason is, that
15 they must be read with the spiritual eye. The spiritual man,
again, can read the meaning of everything; and yet no one
16 can read what he is. For *who ever understood the thoughts
of the Lord, so as to give him instruction?* No one. Well,
our thoughts are Christ's thoughts.

3 But I could not discuss things with you, my brothers,
as spiritual persons; I had to address you as worldlings,
2 as mere babes in Christ. I fed you with milk, not with solid
food. You were not able for solid food, and you are not
3 able even now; you are still worldly. For with jealousy and
quarrels in your midst, are you not worldly, are you not be-
4 having like ordinary men? When one cries. "I belong to
Paul," and another, "I belong to Apollos," what are you but
5 men of the world? Who is Apollos? Who is Paul? They
are simply used by God to give you faith, each as the Lord
assigns his task.

6 I did the planting, Apollos did the watering,
but it was God who made the seed grow.

7 So neither planter nor waterer counts,
but God alone who makes the seed grow.

8 (Still, though planter and waterer are on the same level, each
will get his own wage for the special work that he has done.)

- 9 We work together in God's service; you are God's field to
10 be planted, God's house to be built. In virtue of my commis-
sion from God, I laid the foundation of the house like an
expert master-builder; it remains for another to build on
this foundation. Whoever he is, let him be careful how he
11 builds. The foundation is laid, namely Jesus Christ, and no
12 one can lay any other. On that foundation anyone may
13 build gold, silver, precious stones, wood, hay, or straw, but in
every case the nature of his work will come out; the Day will
show what it is, for the Day breaks in fire, and the fire will
test the work of each, no matter what that work may be.

14 If the structure raised by any man survives,
he will be rewarded;

15 if a man's work is burnt up, he will be a loser—

and though he will be saved himself, he will be snatched from the very flames.

16 Do you not know you are God's temple and that God's
17 Spirit dwells within you? God will destroy anyone who would destroy God's temple, for God's temple is sacred—and that is what you are.

18 Let no one deceive himself about this; whoever of you imagines that he is wise with this world's wisdom must
19 become a 'fool,' if he is really to be wise. For God ranks this world's wisdom as 'sheer folly.' It is written, *He seizes the wise in their craftiness*, and again, *The Lord knows that the reasoning of the wise is futile*.

21 So you must not boast about men. For all belongs to you;
22 Paul, Apollos, Cephas, the world, life, death, the present
23 and the future—all belongs to you; and you belong to Christ, and Christ to God.

4 This is how you are to look upon us, as servants of
2 Christ and stewards of God's secret truths. Now in this matter of stewards your first requirement is that they must
3 be trustworthy. It matters very little to me that you or any human court should cross-question me on this point.
4 I do not even cross-question myself; for, although I am not conscious of having anything against me, that does not clear me. It is the Lord who cross-questions me on the matter.
5 So do not criticize at all; the hour of reckoning has still to come, when the Lord will come to bring dark secrets to the light and to reveal life's inner aims and motives. Then each of us will get his meed of praise from God.

6 Now I have applied what has been said above to myself and Apollos, to teach you . . . * that you are not to be puffed
7 up with rivalry over one teacher as against another. Who singles you out, my brother? What do you possess that has not been given you? And if it was given you, why do
8 you boast as if it had been gained, not given? You Corinthians have your heart's desire already, have you? You have heaven's rich bliss already! You have come into your kingdom without us! I wish indeed you had come into your
9 kingdom, so that we could share it with you! For it seems to me that God means us apostles to come in at the very end, like doomed gladiators in the arena! We are made a
10 spectacle to the world, to angels and to men! We, for Christ's sake, are 'fools'; you in Christ are sensible. We are weak, you are strong; you are honoured, we are in dis-
11 repute. To this very hour we hunger and thirst, we are ill-
12 clad and knocked about, we are waifs, we work hard for

* The text and the meaning of the phrase between μάθητε and ἵνα μὴ are beyond recovery.

our living; when reviled, we bless; when persecuted, we put
 13 up with it; when defamed, we try to conciliate. To this hour
 we are treated as scum of the earth, the very refuse of the
 world!

14 I do not write this to make you feel ashamed, but to
 15 instruct you as beloved children of mine. You may have
 thousands to supervise you in Christ, but you have not more
 than one father. It was I who in Christ Jesus became your
 16 father by means of the gospel. Then imitate me, I beg of
 you.

17 To ensure this, I am sending you Timotheus, my beloved
 and trustworthy son in the Lord; he will remind you of
 those methods in Christ Jesus which I teach everywhere in
 18 every church. Certain individuals have got puffed up, have
 19 they, as if I were not coming myself? I will come to you
 before long, if the Lord wills, and then I will find out from
 these puffed up creatures not what their talk but what
 20 their power amounts to. For God's Reign does not show
 21 itself in talk but in power. Which is it to be? Am I to
 come to you with a rod of discipline or with love and a spirit
 of gentleness?

5 It is actually reported that there is immorality among
 you, and immorality such as is unknown even among
 2 pagans—that a man has taken his father's wife! And yet
 you are puffed up! You ought much rather to be mourning
 the loss of a member! Expel the perpetrator of such a
 3 crime. For my part, present with you in spirit though
 absent in body, I have already, as in your presence, passed
 4 sentence on such an offender as this, by authority of our
 Lord Jesus Christ; I have met with you in spirit, and by
 5 the power of our Lord Jesus I have consigned that individual
 to Satan for the destruction of his flesh, in order that his
 6 spirit may be saved on the Day of the Lord Jesus. Your
 boasting is no credit to you. Do you not know that a morsel
 7 of dough will leaven the whole lump? Clean out the old
 dough that you may be a fresh lump. For you are free
 from the old leaven; *Christ our paschal lamb has been sacri-*
 8 *ficed*. So let us celebrate our festival, not with any old
 leaven, not with vice and evil, but with the unleavened bread
 of innocence and integrity.

9 In my letter I wrote that you were not to associate with
 10 the immoral. I did not mean you were literally to avoid
 contact with the immoral in this world, with the lustful
 and the thievish, or with idolaters; in that case you would
 11 have to leave the world altogether. What I now write is
 that you are not to associate with any so-called brother who
 is immoral or lustful or idolatrous or given to abuse or drink

or robbery. Associate with him? Do not even eat with him.

12 Outsiders it is no business of mine to judge. No, you must
13 judge those who are inside the church, for yourselves; as for outsiders, God will judge them. *Expel the wicked from your company.*

6 When any of you has a grievance against his neighbour, do you dare to go to law in a sinful pagan court, instead of laying the case before the saints? Do you not know that the saints are to manage the world? If the world is to come under your jurisdiction, are you incompetent to adjudicate upon trifles? Do you not know that we are to manage angels, let alone mundane issues? And yet, when you have mundane issues to settle, you refer them to the judgment of men who from the point of view of the church are of no account! I say this to put you to shame. Has it come to this, that there is not a single wise man among you who could decide a dispute between members of the brotherhood, instead of one brother going to law with another—and before unbelievers too! Even to have law-suits with one another at all, is in itself evidence of defeat. Why not rather let yourselves be wronged? Why not rather let yourselves be defrauded? But instead of that you inflict wrong and practise frauds—and that on members of the brotherhood!

9 What! do you not know that the wicked will not inherit the Realm of God? Make no mistake about it; neither the immoral nor idolaters nor adulterers nor catamites nor sodomites nor thieves nor the lustful nor the drunken nor the abusive nor robbers will inherit the Realm of God.
10 Some of you were once like that; but you washed yourselves clean, you were consecrated, you were justified in the name of our Lord Jesus Christ and in the Spirit of our God.

12 'All things are lawful for me'?

Yes, but not all are good for me.

'All things are lawful for me'?

Yes, but I am not going to let anything master me.

13 'Food is meant for the stomach, and the stomach for food'?

Yes, and God will do away with the one and the other.

The body is not meant for immorality but for the Lord,
14 and the Lord is for the body; and the God who raised the
15 Lord will also raise us by his power. Do you not know that your bodies are members of Christ? Am I to take Christ's
16 members and devote them to a harlot? Never! Do you not know that

he who joins himself to a harlot

is one with her in body

(for *the pair*, it is said, *shall become one flesh*),

- 17 while he who joins himself to the Lord
is one with him in spirit.
- 18 Shun immorality! Any other sin that a man commits is
outside the body, but the immoral man sins against his body.
- 19 Do you not know that your body is the temple of the holy
Spirit within you—the Spirit you have received from God?
- 20 You are not your own, you were bought for a price; then
glorify God with your body.

7 Now for the questions in your letter.

- 2 It is indeed 'an excellent thing for a man to have no
intercourse with a woman'; but there is so much immorality,
that every man had better have a wife of his own and every
woman a husband of her own.
- 3 The husband must give the wife her conjugal dues,
and the wife in the same way must give her husband his;
- 4 a wife cannot do as she pleases with her body—her hus-
band has power,
and in the same way a husband cannot do as he pleases
with his body—his wife has power.
- 5 Do not withhold sexual intercourse from one another, unless
you agree to do so for a time, in order to devote yourselves
to prayer. Then come together again. You must not let
- 6 Satan tempt you through incontinence. (But what I have
7 just said is by way of concession, not command. I would like
all men to be as I am. However, everyone is endowed by God
in his own way; he has a gift for the one life or the other.)
- 8 To the unmarried and to widows I would say this: it is
9 an excellent thing if like me they remain as they are. Still
if they cannot restrain themselves, let them marry. Better
marry than be aflame with passion!
- 10 For married people these are my instructions (and they
are the Lord's, not mine). A wife is not to separate from
- 11 her husband—if she has separated, she must either remain
single or be reconciled to him—and a husband must not put
away his wife.
- 12 To other people I would say (not the Lord):—
if any brother has a wife who is not a believer,
and if she consents to live with him,
he must not put her away;
- 13 and if any wife has a husband who is not a believer,
and if he consents to live with her,
she must not put her husband away.
- 14 For the unbelieving husband is consecrated in the person
of his wife,
and the unbelieving wife is consecrated in the person of
the Christian brother she has married;

- otherwise, of course, your children would be unholy instead
 15 of being consecrated to God. (Should the unbelieving partner be determined to separate, however, separation let it be; in such cases the Christian brother or sister is not tied to marriage.) It is to a life of peace that God has called you.
- 16 O wife, how do you know you may not save your husband?
 O husband, how do you know you may not save your wife?
- 17 Only, everyone must lead the lot assigned him by the Lord; he must go on living the life in which God's call came to him. (Such is the rule I lay down for all the churches.)
- 18 Was a man circumcised at the time he was called?
 Then he is not to efface the marks of it.
 Has any man been called when he was uncircumcised?
 Then he is not to get circumcised.
- 19 Circumcision counts for nothing, uncircumcision counts for nothing; obedience to God's commands is everything.
- 20 Every one must remain in the condition of life where he
 21 was called. You were a slave when you were called? Never mind. Of course, if you do find it possible to get free, you
 22 had better avail yourself of the opportunity. But a slave who is called to be in the Lord is a freedman of the Lord. Just
 23 as a free man who is called is a slave of Christ (for you were bought for a price; you must not turn slaves to any man).
- 24 Brothers, every one must remain with God in the condition of life where he was called.
- 25 I have no orders from the Lord for unmarried women, but I will give you the opinion of one whom you can trust,
 26 after all the Lord's mercy to him. Well, what I think is this: that, considering the imminent distress in these days, it would be an excellent plan for you to remain as you are.
- 27 Are you tied to a wife? Never try to untie the knot.
 Are you free? Never try to get married.
- 28 Of course if you are actually married, there is no sin in that;
 and if a maid marries there is no sin in that.
 (At the same time those who marry will have outward
 29 trouble—and I would spare you that.) I mean, brothers,—the interval has been shortened;
 so let those who have wives live as if they had none,
 30 let mourners live as if they were not mourning,
 let the joyful live as if they had no joy,
 let buyers live as if they had no hold on their goods,
 31 let those who mix in the world live as if they were not engrossed in it,
 for the present phase of things is passing away.
- 32 I want you to be free from all anxieties.

The unmarried man is anxious about the Lord's affairs,
how best to satisfy the Lord;

- 33 the married man is anxious about worldly affairs,
34 how best to satisfy his wife—so he is torn in two directions.

The unmarried woman or the maid * is also anxious about
the Lord's affairs,
how to be consecrated, body and spirit;
once married, she is anxious about worldly affairs,
how best to satisfy her husband.

- 35 I am saying this in your own interests. Not that I want
to restrict your freedom; it is only to secure decorum and
concentration upon a life of devotion to the Lord.

- 36 At the same time if any man considers that he is not
behaving properly to the maid who is his spiritual bride, if
his passions are strong and if it must be so, then let him
do what he wants—let them be married; it is no sin for
37 him. But the man of firm purpose who has made up his
mind, who, instead of being forced against his will, has de-
termined to himself to keep his maid a spiritual bride—that
38 man will be doing the right thing. Thus both are right,
alike in marrying and in refraining from marriage, but he
who does not marry will be found to have done better.

- 39 A woman is bound to her husband during his lifetime;
but if he dies she is free to marry anyone she pleases—only,
40 it must be a Christian. However, she is happier if she re-
mains as she is; that is my opinion—and I suppose I have
the Spirit of God as well as other people!

- 8** With regard to food that has been offered to idols.
Here, of course, 'we all possess knowledge'! Knowledge
2 puffs up, love builds up. Whoever imagines he has attained
to some degree of knowledge, does not possess the true
3 knowledge yet; but if anyone loves God, he is known by
4 Him. Now, with regard to food that has been offered to
idols, I am well aware that 'there is no such thing as an
idol in the world,' and that 'there is only the one God.'
5 (So-called gods there may be, in heaven or on earth—as
indeed there are plenty of them, both gods and 'lords'—
6 but for us

there is one God, the Father,
from whom all comes,
and for whom we exist;
one Lord, Jesus Christ,
by whom all exists,
and by whom we exist.)

* Reading ἡ γυνὴ ἡ ἀγαμος καὶ ἡ παρθένος with p¹⁵ B P, the Vulgate, etc.

7 But remember, it is not everyone who has this 'knowledge.'
 Some who have hitherto been accustomed to idols eat the
 food as food which has been really offered to an idol, and
 8 so their weaker conscience is contaminated. Now mere food
 will not bring us any nearer to God;
 if we abstain we do not lose anything,
 and if we eat we do not gain anything.

9 But see that the exercise of your right does not prove any
 10 stumbling-block to the weak. Suppose anyone sees you, a
 person of enlightened mind, reclining at meat inside an
 idol's temple; will that really 'fortify his weak conscience'?
 Will it not embolden him to violate his scruples of con-
 11 science by eating food that has been offered to idols? He
 is ruined, this weak man, ruined by your 'enlightened mind,'
 12 this brother for whose sake Christ died! By sinning in this
 way against the brotherhood and wounding their weaker
 13 consciences, you are sinning against Christ. Therefore if
 food is any hindrance to my brother's welfare, sooner than
 injure him I will never eat flesh as long as I live, never!

9 Am I not free? Am I not an apostle? Have I not seen
 Jesus our Lord? Are you not the work I have accom-
 2 plished in the Lord? To other people I may be no apostle,
 but to you I am, for you are the seal set upon my apostle-
 3 ship in the Lord. Here is my reply to my inquisitors. Have
 4 we no right to eat and drink at the expense of the churches?
 5 Have we no right to travel with a Christian wife, like the
 rest of the apostles, like the brothers of the Lord, like
 6 Cephas himself? What! are we the only ones, myself and
 Barnabas, who are denied the right of abstaining from work
 7 for our living? Does a soldier provide his own supplies?
 Does a man plant a vineyard without eating its produce?
 Does a shepherd get no drink from the milk of the flock?
 8 Human arguments, you say? But does not Scripture urge
 9 the very same? It is written in the law of Moses, *You must*
not muzzle an ox when he is treading the grain. Is God
 10 thinking here about cattle? Or is he speaking purely for
 our sakes? Assuredly for our sakes. This word was written
 for us, because the ploughman needs to plough in hope, and
 the thresher to thresh in the hope of getting a share in the
 11 crop. If we sowed you the seeds of spiritual good, is it a great
 12 matter if we reap your worldly goods? If others share this
 right over you, why not we all the more?

We did not avail ourselves of it, you say? No, we do not
 mind any privations if we can only avoid putting any ob-
 13 stacle in the way of the gospel of Christ. Do you not know
 that as men who perform temple-rites get their food from
 the temple, and as attendants at the altar get their share

- 14 of the sacrifices, so the Lord's instructions were that those who proclaim the gospel are to get their living by the gospel?
- 15 Only, I have not availed myself of any of these rights, and I am not writing in order to secure any such provision for myself. I would die sooner than let anyone deprive me
- 16 of this, my source of pride. What I am proud of is not the mere preaching of the gospel; that I am constrained to do.
- 17 Woe to me if I do not preach the gospel! I get a reward if I do it of my own accord, whereas to do it otherwise is no
- 18 more than for a steward to discharge his trust. And my reward? This, that I can preach the gospel free of charge, that I can refrain from insisting on all my rights as a
- 19 preacher of the gospel. Why,
free as I am from all, I have made myself the slave of all,
to win over as many as I could.
- 20 To Jews I have become like a Jew,
to win over Jews;
to those under the Law I have become as one of themselves—
though I am not under the Law myself—
to win over those under the Law;
- 21 to those outside the Law I have become like one of themselves—
though I am under Christ's law, not outside God's Law—
to win over those outside the Law;
- 22 to the weak I have become as weak myself,
to win over the weak.
To all men I have become all things,
to save some by all and every means.
- 23 And I do it all for the sake of the gospel, to secure my own
- 24 share in it. Do you not know that in a race, though all run, only one man gains the prize? Run so as to win the prize.
- 25 Every athlete practises self-restraint all round; but while they do it to win a fading wreath, we do it for an unfading.
- 26 Well, I run without swerving; I do not plant my blows upon
- 27 the empty air—no, I maul and master my body, lest, after preaching to other people, I am disqualified myself.

10 For I would have you know this, my brothers, that while our fathers all lived under the cloud, all crossed
2 through the sea, all were baptized into Moses by the cloud
3 and by the sea, all ate the same supernatural food, and all
4 drank the same supernatural drink (drinking from the supernatural Rock which accompanied them—and that Rock was
5 Christ), still with most of them God was displeased; *they were laid low in the desert.*

6 Now this took place as a warning for us, to keep us from

- 7 *craving* for evil as *they craved*. You must not be idolaters like some of them; at it is written,
the people sat down to eat and drink,
and they rose up to make sport.
- 8 Nor must we commit immorality, as some of them did—and in a single day twenty-three thousand of them fell.
- 9 Nor must we presume upon the Lord as some of them did
- 10 —only to be destroyed by serpents. And you must not murmur, as some of them did—only to be destroyed by the
- 11 Destroying angel. It all happened to them by way of warning for others, and it was written down for the purpose of instructing us whose lot has been cast in the closing hours
- 12 of the world. So let anyone who thinks he stands secure,
- 13 take care in case he falls. No temptation has waylaid you that is beyond man's power; trust God, he will never let you be tempted beyond what you can stand, but, when temptation comes, he will provide the way out of it, so that you can bear up under it.
- 14 Shun idolatry, then, my beloved. I am speaking to sensible people; weigh my words for yourselves.
- 15
- 16 The cup of blessing, which we bless,
 is that not participating in the blood of Christ?
 The bread we break,
 is that not participating in the body of Christ?
- 17 (for, many as we are, we are one Bread, one Body, since
- 18 we all partake of the one Bread). Look at the rites of Israel. Do not those who eat the sacrifices participate in
- 19 the altar? Do I imply, you ask, that 'food offered to an idol has any meaning, or that an idol itself means anything'?
- 20 No, what I imply is that anything pagans offer in sacrifice *is sacrificed to demons, not to God*. And I do not want you
- 21 to participate in demons! You cannot drink the cup of the Lord and also the cup of demons; you cannot partake of the
- 22 table of the Lord and also of the table of demons. *What! do we intend to rouse the Lord's jealousy?* Are we stronger than he is?
- 23 'All things are lawful'?
 Yes, but not all are good for us.
 'All things are lawful'?
 Yes, but not all are edifying.
- 24 Each of us must consult his neighbour's interests, not his
- 25 own. Eat any food that has been sold in the market, instead of letting scruples of conscience induce you to ask
- 26 questions about it; *the earth and all its contents belong to the Lord*.
- 27 When an unbeliever invites you to dinner and you agree

- to go, eat whatever is put before you, instead of letting scruples of conscience induce you to ask questions about it.
- 28 But if someone tells you, 'This was sacrificial meat,' then do not eat it; you must consider the man who told you, and
- 29 also take conscience into account—his conscience I mean, not your own; for why should one's own freedom be called in
- 30 question by someone else's conscience? If one partakes of food after saying a blessing over it, why should one be denounced for eating what one has given thanks to God for?
- 31 So whether you eat or drink, or whatever you do, let it be
- 32 all done for the glory of God. Put no stumbling-block in
- 33 the way of Jews or Greeks or the church of God. Such is my own rule, to satisfy all men in all points, aiming not at my own advantage but at the advantage of the greater
- 11 number—at their salvation. Copy me, as I copy
- 2 Christ. I commend you for always bearing me in mind and for maintaining the traditions I passed on to you.
- 3 But I would like you to understand this: Christ is the head of every man, man is the head of woman, and God is
- 4 the head of Christ. Any man who prays or prophesies with
- 5 a veil on his head dishonours his head, while any woman who prays or prophesies without a veil on her head dishonours her head; she is no better than a shaven woman.
- 6 If a woman will not veil herself, she should cut off her hair as well. But she ought to veil herself; for it is disgraceful that a woman should have her hair cut off or be
- 7 shaven. Man does not require to have a veil on his head, for he represents *the likeness and supremacy of God*; but
- 8 woman represents the supremacy of man. (Man was not
- 9 made from woman, woman was made from man; and man
- 10 was not created for woman, but woman for man.) Therefore, in view of the angels, woman has to wear a symbol
- 11 of subjection on her head. (Of course, in the Lord, woman does not exist apart from man, any more than man apart
- 12 from woman; for as woman was made from man, so man is now made from woman, while both, like all things, come
- 13 from God.) Judge for yourselves; is it proper for an
- 14 unveiled woman to pray to God? Surely nature herself teaches you that, while long hair is disgraceful for a man,
- 15 for a woman long hair is a glory? Her hair is given her as a covering.
- 16 If anyone presumes to raise objections on this point—well, I acknowledge no other mode of worship, and neither do the churches of God.
- 17 But in giving you the following injunction I cannot commend you; for you are the worse, not the better, for assembling together.

18 First of all, in your church-meetings I am told that cliques
 19 prevail. And I partly believe it; there must be parties among
 20 you, if genuine Christians are to be recognized. But this
 makes it impossible for you to eat the 'Lord's' supper when
 21 you hold your gatherings. As you eat, everyone takes his
 own supper; one goes hungry while another gets drunk.
 22 What! have you no houses to eat and drink in? Do you
 think you can show disrespect to the church of God and
 put the poor to shame? What can I say to you? Commend
 23 you? Not for this. I passed on to you what I received
 from the Lord himself, namely, that on the night he was
 24 betrayed the Lord Jesus took a loaf, and after thanking God
 he broke it, saying, 'This means my body broken * for you;
 25 do this in memory of me.' In the same way he took the cup
 after supper, saying, 'This cup means the new *covenant*
 ratified *by my blood*; as often as you drink it, do it in mem-
 26 ory of me.' For as often as you eat this loaf and drink this
 27 cup, you proclaim the Lord's death until he comes. Hence
 anyone who eats the loaf or drinks the cup of the Lord care-
 lessly, will have to answer for a sin against the body and the
 28 blood of the Lord. Let a man test himself; then he can eat
 29 from the loaf and drink from the cup. For he who eats and
 drinks without a proper sense of the Body, eats and drinks
 30 to his own condemnation. That is why many of you are ill
 31 and infirm, and a number even dead. If we only judged our
 own lives truly, we would not come under the Lord's judg-
 32 ment. As it is, we are chastened when we are judged by him,
 so that we may not be condemned along with the world.
 33 Well then, my brothers, when you gather for a meal, wait
 34 for one another; and if anyone is hungry, let him eat at
 home. You must not gather, only to incur condemnation.

I will give you instructions upon the other matters when
 I come.

2 **12** But I want you to understand about spiritual gifts,
 my brothers. (You know, when you were pagans, how
 3 your impulses led you to dumb idols; so I tell you now, that
 no one is speaking in the Spirit of God when he cries, 'Cursed
 be Jesus,' and that no one can say, 'Jesus is Lord,' except in
 the holy Spirit.)

4 There are varieties of talents,
 but the same Spirit;

5 varieties of service,
 but the same Lord;

6 varieties of effects,
 but the same God who effects everything in everyone.

* Von Soden brackets κλώμενον, but if it is a gloss, it is a correct one, unless the Lucan διδόμενον be preferred.

7 Each receives his manifestation of the Spirit for the com-
8 mon good. One man is granted words of wisdom by the
9 Spirit, another words of knowledge by the same Spirit; one
man in the same Spirit has the gift of faith, another in the
10 one Spirit has gifts of healing; one has miraculous powers,
another prophecy, another the gift of distinguishing spirits,
another the gift of 'tongues' in their variety, another the
11 gift of interpreting 'tongues.' But all these effects are pro-
duced by one and the same Spirit, apportioning them
severally to each individual as he pleases.

12 As the human body is one and has many members, all
the members of the body forming one body for all their
13 number, so is it with Christ. For by one Spirit we have
all been baptized into one Body, Jews or Greeks, slaves or
14 freemen; we have all been imbued with one Spirit. Why,
even the body consists not of one member but of many.
15 If the foot were to say, 'Because I am not the hand, I do
not belong to the body,' that does not make it no part
16 of the body. If the ear were to say, 'Because I am not
the eye, I do not belong to the body,' that does not make
17 it no part of the body. If the body were all eye, where
would hearing be? If the body were all ear, where would
18 smell be? As it is, God has set the members in the body,
19 each as it pleased him. If they all made up one member,
20 what would become of the body? As it is, there are many
21 members and one body. The eye cannot say to the hand,
'I have no need of you,' nor again the head to the feet,
22 'I have no need of you.' Quite the contrary. We cannot
do without those very members of the body which are con-
23 sidered rather delicate, just as the parts we consider rather
dishonourable are the very parts we invest with special
honour; our indecorous parts get a special care and attention
24 which does not need to be paid to our more decorous parts.
Yes, God has tempered the body together, with a special
25 dignity for the inferior parts, so that there may be no dis-
union in the body, but that the various members should have
26 a common concern for one another. Thus

if one member suffers,
all the members share its suffering;
if one member is honoured,
all the members share its honour.

27 Now you are Christ's Body, and severally members of it.
28 That is, God has set people within the church to be first
of all apostles, secondly prophets, thirdly teachers, then
workers of miracles, then healers, helpers, administrators,
29 and speakers in 'tongues' of various kinds. Are all
apostles? Are all prophets? Are all teachers? Are all

30 workers of miracles? Are all endowed with the gifts of healing? Are all able to speak in 'tongues'? Are all able to interpret?

31 Set your heart on the higher talents. And yet I will go on to show you a still higher path. Thus

13 I may speak with the tongues of men and of angels, but if I have no love,

I am a noisy gong or a clanging cymbal;

2 I may prophesy, fathom all mysteries and secret lore, I may have such absolute faith that I can move hills from their place,

but if I have no love,

I count for nothing;

3 I may distribute all I possess in charity, I may give up my body to be burnt,

but if I have no love,

I make nothing of it.

4 Love is very patient, very kind. Love knows no jealousy;

5 love makes no parade, gives itself no airs, is never rude,

6 never selfish, never irritated, *never resentful*; love is never glad when others go wrong, love is gladdened by goodness,

7 always slow to expose, always eager to believe the best, always

8 hopeful, always patient. Love never disappears. As for prophesying, it will be superseded; as for 'tongues,' they

9 will cease; as for knowledge, it will be superseded. For we

10 only know bit by bit, and we only prophesy bit by bit; but when the perfect comes, the imperfect will be superseded.

11 When I was a child, I talked like a child, I thought like a child, I argued like a child; now that I am a man, I am done with childish ways.

12 At present we only see the baffling reflections in a mirror, but then it will be face to face;

at present I am learning bit by bit,

but then I shall understand, as all along I have myself been understood.

13 Thus 'faith and hope and love last on, these three,' but

14 the greatest of all is love. Make love your aim, and then set your heart on spiritual gifts.

2 Especially on prophecy. For he who speaks in a 'tongue' addresses God, not men; no one understands him; he is talk-

3 ing of divine secrets in the Spirit. On the other hand he who prophesies addresses men in words that edify, encour-

4 age, and console them. He who speaks in a 'tongue' edifies

5 himself, whereas he who prophesies edifies the church. Now

I would like you all to speak with 'tongues,' but I would prefer you to prophesy. The man who prophesies is higher

than the man who speaks with 'tongues'—unless indeed the latter interprets, so that the church may get edification.

- 6 Suppose now I were to come to you speaking with 'tongues,' my brothers; what good could I do you, unless I had some revelation or knowledge or prophecy or teaching to lay
7 before you? Inanimate instruments, such as the flute or the harp, may give a sound, but if no intervals occur in their music, how can one make out the air that is being played
8 either on flute or on harp? If the trumpet sounds indistinct,
9 who will get ready for the fray? Well, it is the same with yourselves. Unless your tongue utters language that is readily understood, how can people make out what you say?
10 You will be pouring words into the empty air! For example, there are ever so many kinds of language in the world, every
11 one of them meaning something. Well, unless I understand the meaning of what is said to me, I shall appear to the speaker to be talking gibberish, and to my mind he will be
12 talking gibberish himself. So with yourselves; since your heart is set upon possessing 'spirits,' make the edifica-
13 tion of the church your aim in this desire to excel. Thus a man who speaks in a 'tongue' must pray for the gift of inter-
14 preting it. For if I pray with a 'tongue,' my spirit prays, no
15 doubt, but my mind is no use to anyone. Very well then, I will pray in the Spirit, but I will also pray with my mind; I will sing praise in the Spirit, but I will also sing praise with
16 my mind. Otherwise, suppose you are blessing God in the Spirit, how is the outsider to say 'Amen' to your thanksgiving? The man does not understand what you are saying!
17 Your thanksgiving may be all right, but then—the other man
18 is not edified! Thank God, I speak in 'tongues' more than
19 any of you; but in church I would rather say five words with my own mind for the instruction of other people than ten thousand words in a 'tongue.'
- 20 Brothers, do not be children in the sphere of intelligence; in evil be mere infants, but be mature in your intelligence.
21 It is written in the Law, *By men of alien tongues and by the lips of aliens I will speak to this People; but even so,*
22 *they will not listen to me, saith the Lord.* Thus 'tongues' are intended as a sign, not for believers but for unbelievers; whereas prophesying is meant for believers, not for un-
23 believers. Hence if at a gathering of the whole church everybody speaks with 'tongues,' and if outsiders or un-
24 believers come in, will they not declare you are insane? Whereas, if everybody prophesies, and some unbeliever or outsider comes in, he is exposed by all, brought to book by
25 all; the secrets of his heart are brought to light, and so,

falling on his face, *he will worship God*, declaring, '*God is really among you.*'

- 26 Very well then, my brothers; when you meet together, each contributes something—a song of praise, a lesson, a revelation, a 'tongue,' an interpretation? Good, but let every-
 27 thing be for edification. As for speaking in a 'tongue,' let only two or at most three speak at one meeting, and that
 28 in turn. Also, let someone interpret; if there is no interpreter, let the speaker keep quiet in church and address
 29 himself and God. Let only two or three prophets speak, while the rest exercise their judgment upon what is said.
 30 Should a revelation come to one who is seated, the first
 31 speaker must be quiet. You can all prophesy quite well, one after another, so as to let all learn and all be encouraged.
 32 Prophets can control their own prophetic spirits, for God is
 33 a God not of disorder but of harmony.*
 37 If anyone considers himself a prophet or gifted with the Spirit, let him understand that what I write to you is a
 38 command of the Lord. Anyone who disregards this will be himself disregarded.
 39 To sum up, my brothers. Set your heart on the prophetic gift, and do not put any check upon speaking in 'tongues';
 40 but let everything be done decorously and in order.
 33 As is the rule in all churches of the saints, women must
 34 keep quiet at gatherings of the church. They are not allowed to speak; they must take a subordinate place, as the
 35 Law enjoins. If they want any information, let them ask their husbands at home; it is disgraceful for a woman to
 36 speak in church. You challenge this rule? Pray, did God's word start from you? Are you the only people it has reached?

15 Now, brothers, I would have you know the gospel I once preached to you, the gospel you received, the
 2 gospel in which you have your footing, the gospel by which you are saved—provided you adhere to my statement of it—unless indeed your faith was all haphazard.

3 First and foremost, I passed on to you what I had myself received, namely, that Christ died for our sins as the scriptures had said, that he was buried, that he rose on the third
 4 day as the scriptures had said, and that he was seen by
 5 Cephas, then by the twelve; after that, he was seen by
 6 over five hundred brothers all at once, the majority of
 7 whom survive to this day, though some have died; after

* Transposing vers. 33b–36 to the end of the chapter, in order to preserve the sequence of thought. There is some early textual evidence for reading 34–35 after 40.

- 8 that, he was seen by James, then by all the apostles, and ✧
finally he was seen by myself, by this so-called 'abortion'
9 of an apostle. For I am the very least of the apostles, unfit
to bear the name of apostle, since I persecuted the church
10 of God. But by God's grace I am what I am. The grace
he showed me did not go for nothing; no, I have done far
more work than all of them—though it was not I but God's
11 grace at my side. At any rate, whether I or they have done
most, such is what we preach, such is what you believed.
- 12 Now if we preach that Christ rose from the dead, how
can certain individuals among us assert that 'there is
13 no such thing as a resurrection of the dead'? If 'there
is no such thing as a resurrection from the dead,' then
14 even Christ did not rise; and if Christ did not rise, then
our preaching has gone for nothing, and your faith has
15 gone for nothing too. Besides, we are detected bearing
false witness to God by affirming of him that he raised
Christ—whom he did not raise, if after all dead men never
16 rise. For if dead men never rise, Christ did not rise either;
17 and if Christ did not rise, your faith is futile, you are still
18 in your sins. More than that: those who have slept the
19 sleep of death in Christ have perished after all. Ah, if
in this life we have nothing but a mere hope in Christ, we
are of all men to be pitied most!
- 20 But it is not so! Christ did rise from the dead, he was
the first to be reaped of those who sleep in death.
- 21 For since death came by man,
by man came also resurrection from the dead;
22 as all die in Adam,
so shall all be made alive in Christ.
- 23 But each in his own division:—Christ the first to be
reaped; after that, all who belong to Christ, at his arrival.
24 Then comes the end, when he hands over his royal power
to God the Father, after putting down all other rulers, all
25 other authorities and powers. For he must reign until all
26 his *foes are put under his feet*. (Death is the last foe to be
27 put down.) For *God has put everything under his feet*.
When it is said that *everything* has been put under him,
plainly that excludes Him who put everything under him;
28 and when everything is put under him, then the Son him-
self will be put under Him who put everything under him,
so that God may be everything to everyone.
- 29 Otherwise, if there is no such thing as a resurrection, what
is the meaning of people getting baptized on behalf of their
dead? If dead men do not rise at all, why do people get
30 baptized on their behalf? Yes, and why am I myself in
31 danger every hour? (Not a day but I am at death's door!

I swear it by my pride in you, brothers, through Christ
 32 Jesus our Lord.) What would it avail me that, humanly speaking, I 'fought with wild beasts' at Ephesus? If dead men do not rise, *let us eat and drink, for we will be dead to-morrow!*

33 Make no mistake about this: 'bad company is the ruin
 34 of good character.' Regain your sober senses and avoid sin, for some of you—and I say this to your shame—some of you are insensible to God.

35 But, someone will ask, 'how do the dead rise? What
 36 kind of body have they when they come?' Foolish man!
 37 What you sow never comes to life unless it dies. And what you sow is not the body that is to be; it is a mere grain of
 38 wheat, for example, or some other seed. God gives it a body as he pleases, gives each kind of seed a body of its own.
 39 Flesh is not all the same; there is human flesh, there is
 40 flesh of beasts, flesh of birds, and flesh of fish. There are heavenly bodies and also earthly bodies, but the splendour of the heavenly is one thing and the splendour of the earthly
 41 is another; there is a splendour of the sun and a splendour of the moon and a splendour of the stars—for one star differs
 42 from another in splendour. So with the resurrection of the dead:

what is sown is mortal,
 what rises is immortal;
 43 sown inglorious,
 it rises in glory;
 sown in weakness,
 it rises in power;
 44 sown an animate body,
 it rises a spiritual body.

As there is an animate body, so there is a spiritual body.
 45 Thus it is written,

*'The first man, Adam, became an animate being,
 the last Adam a life-giving Spirit';*

46 but the animate, not the spiritual, comes first,
 and only then the spiritual.

47 *Man the first is from the earth, material;
 Man the second is from heaven.*

48 As Man the material is, so are the material;
 as Man the heavenly is, so are the heavenly.

49 Thus, as we have borne the likeness of material Man,
 so we are to bear * the likeness of the heavenly Man.

50 I tell you this, my brothers, flesh and blood cannot inherit
 the Realm of God, nor can the perishing inherit the im-
 51 perishable. Here is a secret truth for you: not all of us

* Reading φορέσωμεν, instead of the strongly supported φορέσμεν.

52 are to die, but all of us are to be changed—changed in a moment, in the twinkling of an eye, at the last trumpet call. The trumpet will sound, the dead will rise imperishable, 53 and we shall be changed. For this perishing body must be invested with the imperishable, and this mortal body in- 54 vested with immortality; and when this mortal body has been invested with immortality,* then the saying of Scrip- ture will be realized,

Death is swallowed up in victory.

55 *O Death, where is your victory?*

O Death, where is your sting? †

57 The victory is ours, thank God! He makes it ours by our Lord Jesus Christ.

58 Well then, my beloved brothers, hold your ground, im- movable; abound in work for the Lord at all times, for you may be sure that in the Lord your labour is never thrown away.

16 With regard to the collection for the saints, you must carry out the same arrangements as I made for the 2 churches of Galatia. On the first day of the week, let each of you put aside a sum from his weekly gains, so that the 3 money may not have to be collected when I come. On my arrival I will furnish credentials for those whom you select, 4 and send them to convey your bounty to Jerusalem; if the sum makes it worth my while to go too, they shall accom- pany me.

5 I mean to visit you after my tour in Macedonia, for I 6 am going to make a tour through Macedonia. The chances are, I shall spend some time with you, possibly even pass the winter with you, so that you may speed me forward on 7 any journey that lies before me. I do not care about seeing you at this moment, merely in the by-going; my hope is to stay among you for some time, with the Lord's permission. 8 I am staying on for the present at Ephesus till Pentecost, 9 for I have wide opportunities here for active service—and there are many to thwart me.

10 When Timotheus arrives, see that you make him feel quite at home with you; he carries on the work of the Lord as I 11 do. So let no one disparage him. When he leaves to rejoin me, speed him cordially on his journey, for I am expecting him along with the other brothers.

12 As for our brother Apollos, I urged him to accompany the

* Omitting τὸ φθαρτὸν τοῦτο ἐνδύσεται ἀφθαρσίαν, καί, a phrase prob- ably inserted for the sake of completing the parallel.

† After this verse, the words "The sting of death is sin, and the strength of sin is the Law" have been added either as a gloss by some editor or perhaps as a marginal note by Paul himself.

other brothers on a visit to you; he will come as soon as he has time, but for the present it is not the will of God that he should visit you.

13 Watch, stand firm in the faith, play the man, be strong!
14 Let all you do be done in love.

15 I ask this favour of you, my brothers. The household of Stephanas, you know, was the first to be reaped in Achaia, and they have laid themselves out to serve the saints.

16 Well, I want you to put yourselves under people like that, under everyone who sets his hand to the work.

17 I am glad that Stephanas and Fortunatus and Achaicus have arrived, for they have made up for your absence.

18 They refresh my spirit, as they do your own. You should appreciate men like that.

19 The churches of Asia salute you. Aquila and Prisca, with the church that meets in their house, salute you warmly in
20 the Lord. All the brotherhood salutes you. Salute one another with a holy kiss.

²¹ I Paul write this salutation with my own hand: 'If anyone
²² has no love for the Lord, God's curse be on him! Mara-
²³ natha! * The grace of the Lord Jesus be with you. My love
²⁴ be with you all in Christ Jesus.' Amen.

* An Aramaic phrase probably meaning "Lord, come" (see Rev. xxii. 20).

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

1 Paul an apostle of Christ Jesus by the will of God, and brother Timotheus, to the church of God at Corinth together with all the saints throughout the whole of Achaia:
2 grace and peace to you from God our Father and the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, the Father of tender mercies and the God of all comfort,
4 who comforts me in all my distress, so that I am able to comfort people who are in any distress by the comfort with
5 which I myself am comforted by God. For as the sufferings of Christ are abundant in my case, so my comfort is also
6 abundant through Christ. If I am in distress, it is in the interests of your comfort and salvation; if I am comforted, it is in the interests of your comfort, which is effective as it nerves you to endure the same sufferings as I suffer myself.
7 Hence my hope for you is well-founded, since I know that as you share the sufferings you share the comfort also.

8 Now I would like you to know about the distress which befell me in Asia, brothers. I was crushed, crushed far beyond what I could stand, so much so that I despaired even
9 of life; in fact I told myself it was the sentence of death. But this was to make me rely not on myself but on the God
10 who raises the dead; he rescued me from so terrible a death, he rescues still, and I rely upon him for the hope that he
11 will continue to rescue me. Let me have your co-operation in prayer, so that many a soul may render thanks to him on my behalf for the boon which many have been the means of his bestowing on myself.

12 My proud boast is the testimony of my conscience that holiness and godly sincerity, not worldly cunning but the grace of God, have marked my conduct in the outside world
13 and in particular my relations with you. You don't have to read between the lines of my letters; you can understand them. Yes, I trust you will understand the full mean-
14 ing of my letters as you have partly understood the meaning of my life, namely that I am your source of pride (as you
15 are mine) on the Day of our Lord Jesus. Relying on this I meant to visit you first, to let you have a double
16 delight; I intended to take you on my way to Macedonia, and to visit you again on my way back from Macedonia, so as to be sped by you on my journey to Judæa. Such was
17 my intention. Now, have I shown myself 'fickle'? When I

propose some plan, do I propose it in a worldly way, ready
18 to mean 'no' as well as 'yes'? By the good faith of God,
19 my word to you was not 'yes and no'; for the Son of God,
Jesus Christ, who was proclaimed among you by us (by my-
self and Silvanus and Timotheus) was not 'yes and no'—the
20 divine 'yes' has at last sounded in him, for in him is the
'yes' that affirms all the promises of God. Hence it is through
him that we affirm our 'amen' in worship, to the glory of God.
21 And it is God who confirms me along with you in Christ,
22 who consecrated me, who stamped me with his seal and gave
me the Spirit as a pledge in my heart.

23 I call God to witness against my soul, it was to spare you
24 that I refrained from revisiting Corinth. (Not that we lord
it over your faith—no, we co-operate for your joy: you
2 have a standing of your own in the faith.) I decided
2 that I would not pay you another painful visit. For if
I pain you, then who is to give me pleasure? None but the
3 very people I am paining! So the very reason I wrote was
that I might not come only to be pained by those who ought
to give me joy; I relied on you all, I felt sure that my joy
4 would be a joy for every one of you. For I wrote to
you in sore distress and misery of heart, with many a tear
—not to pain you but to convince you of my love, my special
5 love for you. If a certain individual has been causing pain,
he has been causing pain not so much to me as to all of you—
at any rate (for I am not going to overstate the case) to a
6 section of you. This censure from the majority is severe
7 enough for the individual in question, so that instead of
censuring you should now forgive him and comfort him, in
8 case the man is overwhelmed by excessive remorse. So I
9 beg you to reinstate him in your love. For my aim in writing
was simply to test you, to see if you were absolutely obedient.
10 If you forgive the man, I forgive him too; anything I had
to forgive him has been forgiven in the presence of Christ
11 for your sakes, lest Satan should take advantage of our posi-
tion—for well I know his manœuvres!

12 When I reached Troas to preach the gospel of Christ,
13 though I had a wide opportunity in the Lord, my spirit
could not rest, because I did not find my brother Titus there;
14 so I said good-bye and went off to Macedonia. Wherever
I go, thank God, he makes my life a constant pageant of
triumph in Christ, diffusing the perfume of his knowledge
15 everywhere by me. I live for God as the fragrance of Christ
breathed alike on those who are being saved and on those
16 who are perishing, to the one a deadly fragrance that makes
for death, to the other a vital fragrance that makes for life.
17 And who is qualified for this career? I am, for I am not like

most, adulterating the word of God; like a man of sincerity, like a man of God, I speak the word in Christ before the very presence of God.

3 Am I beginning again to 'commend' myself? Do I need, like some people, to be commended by written certificates either to you or from you? Why, you are my certificate yourselves, written on my heart, recognized and read by all men; you make it obvious that you are a letter of Christ which I have been employed to inscribe, *written* not with ink but with the Spirit of the living God, not *on tablets of stone* but *on tablets of the human heart*.

4 Such is the confidence I possess through Christ towards God. It is not that I am personally qualified to form any judgment by myself; my qualifications come from God, and he has further qualified me to be the minister of a new covenant—a covenant not of written law but of spirit; for the written law kills but the Spirit makes alive. Now if the administration of death which was engraved in letters of stone, was invested with glory—so much so, that the children of Israel could not gaze at the face of *Moses* on account of *the dazzling glory* that was fading from *his face*; surely the administration of the Spirit must be invested with still greater glory. If there was glory in the administration that condemned, then the administration that acquits abounds far more in glory (indeed, in view of the transcendent glory, *what was glorious has thus no glory at all*); if what faded had its glory, then what lasts will be invested with far greater glory.

12 Such being my hope then, I am frank and open—not like **13** *Moses*, who *used to hang a veil over his face* to keep the children of Israel from gazing at the last rays of a fading glory. Besides, their minds were dulled, for to this very day, when the Old Testament is read aloud, the same veil hangs. Veiled from them the fact that the glory fades in Christ! Yes, down to this day, whenever *Moses* is read aloud, the veil rests on their heart; though *whenever they turn to the Lord, the veil is removed*. ('The Lord' means the Spirit, and wherever the Spirit of the Lord is, there is open freedom.) But we all mirror *the glory of the Lord* with face unveiled, and so we are being transformed into the same likeness as himself, passing from one glory to another

4 —for this comes of the Lord the Spirit. Hence, as I hold this ministry by God's mercy to me, I never lose heart in it; I disown those practices which very shame conceals from view; I do not go about it craftily; I do not falsify the word of God; I state the truth openly and so commend myself to every man's conscience before God.

3 Even if my gospel is veiled, it is only veiled in the case of
 4 the perishing; there the god of this world has blinded the
 minds of unbelievers, to prevent their seeing the light
 thrown by the gospel of the glory of Christ, who is the like-
 5 ness of God. (It is Christ Jesus as Lord, not myself, that I
 proclaim; I am simply a servant of yours for Jesus' sake.)
 6 For God who said, "Light shall shine out of darkness," has
 shone within my heart to illuminate men with the knowl-
 edge of God's glory in the face of Christ.

7 But I possess this treasure in a frail vessel of earth, to
 show that the transcending power belongs to God, not to
 8 myself; on every side I am harried but not hemmed in, per-
 9 plexed but not despairing, persecuted but not abandoned,
 struck down but not destroyed—
 10 wherever I go, I am being killed in the body as Jesus was,
 so that the life of Jesus may come out in my body:
 11 every day of my life I am being given over to death for
 Jesus' sake,
 so that the life of Jesus may come out within my mortal
 flesh.

12 In me then death is active, in you life. But since our
 13 spirit of faith is the same, therefore—as it is written *I be-
 14 lieved and so I spoke*—I too believe and so I speak, sure that
 He who raised the Lord Jesus will raise me too with Jesus
 15 and set me at your side in his presence. It is all in your
 interests, so that the more grace abounds, the more thanks-
 16 giving may rise and redound to the glory of God. Hence I
 never lose heart; though my outward man decays, my inner
 17 man is renewed day after day. The slight trouble of the
 passing hour results in a solid glory past all comparison,
 18 for those of us whose eyes are on the unseen, not on the
 seen; for the seen is transient, the unseen eternal.

5 I know that if this earthly tent of mine is taken down,
 I get a home from God, made by no human hands,
 2 eternal in the heavens. It makes me sigh, indeed, this
 yearning to be under cover of my heavenly habitation,
 3 since I am sure that once so covered I shall not be 'naked'
 4 at the hour of death. I do sigh within this tent of mine
 with heavy anxiety—not that I want to be stripped, no, but
 to be under cover of the other, to have my mortal element
 5 absorbed by life. I am prepared for this change by God,
 who has given me the Spirit as its pledge and instalment.
 6 Come what may, then, I am confident; I know that while
 7 I reside in the body I am away from the Lord (for I have
 8 to lead my life in faith, without seeing him): and in this
 confidence fain would I get away from the body and reside
 9 with the Lord. Hence also I am eager to satisfy him,

- 10 whether in the body or away from it; for we have all to appear without disguise before the tribunal of Christ, each to be requited for what he has done with his body, well or ill.
- 11 If I 'appeal to the interests of men,' then, it is with the fear of the Lord before my mind. What I am is plain to God without disguise, plain also, I trust, to your own conscience. This is not 'recommending myself to you again'; it is giving you an incentive to be proud of me, which you can use against men who are proud of externals instead
- 12 of the inward reality. 'I am beside myself,' am I? Well, that is between myself and God. I am 'sane,' am I? Well,
- 13 that is in your interests; for I am controlled by the love of Christ, convinced that as One has died for all, then
- 14 all have died, and that he died for all in order to have the living live no longer for themselves but for him who died
- 15 and rose for them. Once convinced of this, then, I estimate no one by what is external; even though I once estimated Christ by what is external, I no longer estimate him thus.
- 16 There is a new creation whenever a man comes to be in
- 17 Christ; what is old is gone, the new has come. It is all the doing of the God who has reconciled me to himself through Christ and has permitted me to be a minister of his reconciliation. For in Christ God reconciled the world to himself
- 18 instead of counting men's trespasses against them; and he has entrusted me with the message of his reconciliation.
- 19 So I am an envoy for Christ, God appealing by me, as it were—be reconciled to God, I entreat you on behalf of Christ.
- 20 For our sakes He made him to be sin who himself knew nothing of sin, so that in him we might become the righteousness
- 21 of God. I appeal to you too, as a worker with God,
- 2 **6** do not receive the grace of God in vain. (He saith,
*I have heard you in the time of favour,
 and helped you on the day of salvation.*
 Well, here is *the time of favour*, here is *the day of salvation*.)
- 3 I put no obstacle in the path of any, so that my ministry
- 4 may not be discredited; I prove myself at all points a true minister of God, by my great endurance, by suffering, by
- 5 troubles, by calamities, by lashes, by imprisonment; mobbed,
- 6 toiling, sleepless, starving; with innocence, insight, patience,
- 7 kindness, the holy Spirit, unaffected love, true words, the power of God; with the weapons of integrity for attack or
- 8 for defence, amid honour and dishonour, amid evil report
- 9 and good report, an 'impostor' but honest, 'unknown' but well-known, *dying* but here I am *alive*, *chastened but not*
- 10 *killed*, grieved but always glad, a 'pauper' but the means of wealth to many, without a penny but possessed of everything.
- 11 O Corinthians, I am keeping nothing back from you; my

12 *heart is wide open* for you. 'Restraint'?—that lies with you,
13 not me. A fair exchange now, as the children say! Open
your hearts wide to me.

14 [Keep out of all incongruous ties with unbelievers.

What have righteousness and iniquity in common,
or how can light associate with darkness?

15 What harmony can there be between Christ and Belial,
or what business has a believer with an unbeliever?

16 What compact can there be between God's temple and
idols?

For we are the temple of the living God—as God has said,
I will dwell and move among them,

I will be their God and they shall be my people.

17 Therefore come away from these,

separate, saith the Lord,

touch not what is unclean;

then I will receive you,

18 *I will be a Father* to you,

and you shall be *my sons and daughters,*

saith the Lord almighty.

7 As these great promises are ours, beloved, let us cleanse
ourselves from everything that contaminates either flesh
or spirit; let us be fully consecrated by reverence for God].*

2 Make a place for me in your hearts; I have wronged no one,
ruined no one, taken advantage of no one.

3 I am not saying this to condemn you. Condemn you?
Why, I repeat, you are in my very heart, and you will be

4 there in death and life alike. I have absolute confidence in
you, I am indeed proud of you, you are a perfect comfort
to me, I am overflowing with delight, for all the trouble I

5 have had to bear. For I got no relief from the strain of
things, even when I reached Macedonia; it was trouble
at every turn, wrangling all round me, fears in my own

6 mind. But the God who comforts the dejected comforted

7 me by the arrival of Titus. Yes, and by more than his
arrival, by the comfort which you had been to him; for he
gave me such a report of how you longed for me, how sorry

8 to my delight. In fact, if I did pain you by that letter, I do
not regret it. I did regret it when I discovered † that my

9 letter had pained you even for the time being, but I am
glad now—not glad that you were pained but glad that your
pain induced you to repent. For you were pained as God

* This bracketed paragraph (vi. 14–vii. 1) belongs to some other part of Paul's correspondence with the Corinthian church.

† Reading βλέπων with the Vulgate, which "alone has preserved the true reading, ὦ being read as ω" (Hort).

meant you to be pained, and so you got no harm from what
 10 I did; the pain God is allowed to guide ends in a saving
 repentance never to be regretted, whereas the world's pain
 11 ends in death. See what this pain divine has done for you,
 how serious it has made you, how keen to clear yourselves,
 how indignant, how alarmed, how eager for me, how de-
 termined, how relentless! You have shown in every way
 12 that you were honest in the business. So my letter was
 written to you, not on account of the offender nor for the
 sake of the injured party, but in order to let you realize
 13 before God how seriously you do care for me. That is what
 comforts me.

Over and above my personal comfort, I was specially de-
 lighted at the delight of Titus. You have all set his mind
 14 at rest. I had told him of my pride in you, and I have not
 been disappointed. No, just as all I have had to say to you
 has been true, so all I said about you to Titus, all my pride
 15 in you, has also proved true. His own heart goes out to you
 all the more when he remembers how you all obeyed him,
 and how you received him with reverence and trembling.
 16 I am glad indeed to have full confidence in you.

8 Now, brothers, I have to tell you about the grace God
 2 has given to the churches of Macedonia. Amid a severe
 ordeal of trouble, their overflowing joy and their deep
 poverty together have poured out a flood of rich generosity;
 3 I can testify that up to their means, aye and beyond their
 4 means, they have given—begging me of their own accord,
 most urgently, for the favour of contributing to the support
 5 of the saints. They have done more than I expected; they
 gave themselves to the Lord, to begin with, and then (for
 6 so God willed it) they put themselves at my disposal. This
 has led me to ask Titus to complete the arrangements for
 the same gracious contribution among yourselves, as it was
 7 he who started it. Now then, you are to the front in every-
 thing, in faith, in utterance, in knowledge, in all zeal, and in
 love for us *—do come to the front in this gracious enterprise
 as well.

8 I am not issuing any orders, only using the zeal of others
 9 to prove how sterling your own love is. (You know how
 gracious our Lord Jesus Christ was; rich though he was, he
 became poor for the sake of you, that by his poverty you
 10 might be rich.) But I will tell you what I think about it;
 it is to your interest to go on with this enterprise, for you
 started it last year, you were the first not merely to do
 11 anything but to want to do anything. Now, carry it through,

* Reading ἐξ ὑμῶν ἐν ἡμῖν.

so that your readiness to take it up may be equalled by the way you carry it through—so far as your means allow.

- 12 If only one is ready to give according to his means, it is acceptable; he is not asked to give what he has not got.
 13 This does not mean that other people are to be relieved and
 14 you to suffer: it is a matter of give and take; at the present moment your surplus goes to make up what they lack, in order that their surplus may go to make up what you lack.
 15 Thus it is to give and take—as it is written,

*He who got much had nothing over,
 and he who got little had not too little.*

- 16 Thanks be to God who has inspired Titus with an interest
 17 in you equal to my own; he has indeed responded to my request, but he is off to you by his own choice, so keen is
 18 his interest in you. Along with him I am sending that brother whose services to the gospel are praised by all the
 19 churches; besides, he has been appointed by the churches to travel with me on the business of administering this fund to the glory of the Lord himself. His appointment
 20 has my full consent, for I want to take precautions against any risk of suspicion in connection with the administration
 21 of this charity; I aim at being above reproach not only from God but also from men.

- 22 Along with them I am also sending our brother: I have had ample proof of his keen interest on many occasions, and it is specially keen on this occasion, as he has absolute
 23 confidence in you. Titus is my colleague, he shares my work for you, and these brothers of mine are apostles of
 24 the church a credit to Christ. So let them have proof of how you can love, and of my reasons for being proud of you; it will be a proof read by the churches.

- 9 Indeed it is quite superfluous for me to be writing to
 2 you about this charitable service to the saints; I know how willing you are, I am proud of it, I have boasted of you to the Macedonians: "Achaia," I tell them, "was all ready last year." And your zeal has been a stimulus to the
 3 majority of them. At the same time I am sending these brothers just in case my pride in you should prove an empty boast in this particular instance; I want you to be "all ready,"
 4 as I have been telling them that you would be, in case any Macedonians accompany me and find you are not ready—which would make me (not to speak of yourselves) ashamed
 5 of having been so sure. That is why I have thought it necessary to ask these brothers to go on in advance and get your promised contribution ready in good time. I want it to be forthcoming as a generous gift, not as money wrung out of you.

6 Mark this: he who sows sparingly will reap sparingly, and
 7 he who sows generously will reap a generous harvest. Every-
 one is to give what he has made up his mind to give; there is
 8 to be no grudging or compulsion about it, for God loves the
 giver who gives cheerfully. God is able to bless you with
 ample means, so that you may always have quite enough for
 any emergency of your own and ample besides for any kind
 9 act to others; as it is written,

*He scatters his gifts to the poor broadcast,
 his charity lasts for ever.*

10 He who furnishes the sower with seed and with bread to
 eat will supply seed for you and multiply it; he will increase
 11 the crop of your charities—you will be enriched on all hands,
 so that you can be generous on all occasions, and your gen-
 erosity, of which I am the agent, will make men give thanks
 12 to God; for the service rendered by this fund does more
 than supply the wants of the saints, it overflows with many
 13 a cry of thanks to God. This service shows what you are, it
 makes men praise God for the way you have come under the
 gospel of Christ which you confess, and for the generosity
 14 of your contributions to themselves and to all; they are
 drawn to you and pray for you, on account of the surpassing
 15 grace which God has shown to you. Thanks be to God for
 his unspeakable gift!

10 I appeal to you myself by the gentleness and con-
 sideration of Christ—the Paul who is ‘humble enough
 to your face when he is with you, but outspoken enough
 2 when he gets away from you.’ I beg of you that when
 I do come I may not have to speak out and be peremptory;
 but my mind is made up to tackle certain people who have
 made up their minds that I move on the low level of the
 3 flesh. I do live in the flesh, but I do not make war as the
 4 flesh does; the weapons of my warfare are not weapons
 of the flesh, but divinely strong to demolish fortresses—
 5 I demolish theories and any rampart thrown up to resist
 the knowledge of God, I take every project prisoner to make
 6 it obey Christ, I am prepared to court-martial anyone who
 remains insubordinate, once your submission is complete.
 7 Look at this obvious fact. So-and-so is perfectly sure he
 ‘belongs to Christ’? Well then, let him understand, on
 second thoughts, that I ‘belong to Christ’ as much as he
 8 does. Even supposing I were to boast somewhat freely
 of my authority (and the Lord gave it to me for building
 you up, not for demolishing you), I would feel quite justi-
 9 fied. But I am not going to seem as if I were ‘over-awing
 10 you with a letter,’ so to speak. My opponent says, ‘Paul’s

letters are weighty and telling, but his personality is weak
 11 and his delivery is beneath contempt.' Let him understand
 that I will act when I arrive, as forcibly as I express myself
 12 by letter when I am absent. I do not venture to class myself
 or to compare myself with certain exalted individuals! They
 belong to the class of self-praisers; while I limit myself to my
 13 own sphere,* I compare myself with my own standards, and
 so my boasting never goes beyond the limit—it is determined
 by the limits of the sphere marked out for me by God.
 14 That sphere stretches to include yourselves; I am not over-
 stepping the limit, as if you lay beyond my sphere; I was
 15 the very first to reach you with the gospel of Christ. I do
 not boast beyond my limits in a sphere where other men
 have done the work; my hope rather is that the growth of
 your faith will allow me to enlarge the range of my appointed
 16 sphere and to preach the gospel in lands that lie beyond
 you, instead of boasting within another's province over work
 17 that is already done. However, *let him who boasts boast of*
 18 *the Lord*; for it is not the self-praiser with his own recom-
 mendations who is accepted, it is the man whom the Lord
 recommends.

11 I wish you would put up with a little 'folly' from me.
 2 Do put up with me, for I feel a divine jealousy on
 your behalf; I betrothed you as a chaste maiden to present
 3 you to your one husband Christ, but I am afraid of your
 thoughts getting seduced from single devotion to Christ,
 4 just as *the serpent beguiled* Eve with his cunning. You put
 up with it all right, when some interloper preaches a second
 Jesus (not the Jesus I preached), or when you are treated
 to a Spirit different from the Spirit you once received, and to
 a different gospel from what I gave you! Why not put up
 5 with me? I hold I am not one whit inferior to these precious
 6 'apostles'! I am no speaker, perhaps, but knowledge I do
 possess; I never failed to make myself intelligible to you.
 7 But perhaps I did wrong in taking a humble place that
 you might have a high one—I mean, in preaching the gospel
 8 of God to you for nothing! I made a levy on other churches,
 9 I took pay from them so as to minister to you; even when I
 ran short, during my stay with you, I was no encumbrance
 to anybody, for the brothers who came from Macedonia sup-
 plied my wants. Thus I kept myself, as I intend to keep
 10 myself, from being a burden to you in any way. By the
 truth of Christ within me, I am going to make this my pride
 and boast unchecked throughout the regions of Achaia!
 11 Why? Because I do not love you? God knows I do. No, I
 12

* Omitting οὐ συνιοῦσιν ἡμεῖς δὲ with D*, etc.

intend to go on as I am doing, in order to checkmate those who would fain make out that in the apostolate of which
 13 they boast they work on the same terms as I do. 'Apostles'? They are spurious apostles, false workmen—they are mas-
 14 querading as 'apostles of Christ.' No wonder they do, for Satan himself masquerades as an angel of light. So it is no
 15 surprise if his ministers also masquerade as ministers of righteousness. Their doom will answer to their deeds.

16 I repeat, no one is to think me a fool; but even so, pray bear with me, fool as I am, that I may have my little boast
 17 as well as others! (What I am now going to say is not inspired by the Lord: I am in the rôle of a 'fool,' now, on this
 18 business of boasting. Since many boast on the score of the
 19 flesh, I will do the same.) You put up with fools so readily,
 20 you who know so much! You put up with a man who assumes control of your souls, with a man who spends your money, with a man who dupes you with a man who gives
 21 himself airs, with a man who flies in your face. I am quite ashamed to say I was not equal to that sort of thing!

Let them vaunt as they please, I am equal to them (mind,
 22 this is the rôle of a fool!). Are they Hebrews? so am I. Israelites? so am I. Descended from Abraham? so am I.
 23 Ministers of Christ? yes perhaps, but not so much as I am (I am mad to talk like this!), with all my labours, with all my lashes, with all my time in prison—a record longer far than theirs. I have been often at the point of death;
 24 five times have I had forty lashes (all but one) from the Jews, three times I have been beaten by the Romans, once pelted with stones, three times shipwrecked, adrift at sea
 25 for a whole night and day; I have been often on my travels, I have been in danger from rivers and robbers, in danger from Jews and Gentiles, through dangers of town and of desert, through dangers on the sea, through dangers among
 27 false brothers—through labour and hardship, through many a sleepless night, through hunger and thirst, starving many
 28 a time, cold and ill-clad, and all the rest of it. And then there is the pressing business of each day, the care of all the
 29 churches. For who is weak, and I do not feel his weakness? Whose faith is hurt, and I am not aglow with indignation?
 30 If there is to be any boasting, I will boast of what I am weak enough to suffer! The God and Father of the Lord Jesus,
 31 He who is blessed for ever, He knows I am telling the truth!
 32 (At Damascus the ethnarch of king Aretas had patrols out
 33 in the city of the Damascenes to arrest me, but I was lowered in a basket from a loophole in the wall, and so managed to escape his clutches.)

- 12** There is nothing to be gained by this sort of thing, but, as I am obliged to boast, I will go on to visions and revelations of the Lord. I know a man in Christ who fourteen years ago was caught up to the third heaven. In the body or out of the body? That I do not know: God knows. I simply know that in the body or out of the body (God knows which) this man was caught up to paradise and heard sacred secrets which no human lips can repeat. Of an experience like that I am prepared to boast, but not of myself personally—not except as regards my weaknesses. (If I did care to boast of other things, I would be no ‘fool,’ for I would have a true tale to tell; however, I abstain from that—I want no one to take me for more than he can see in me or make out from me.) My wealth of visions might have puffed me up, so I was given a thorn in the flesh, an angel of Satan to rack me and keep me from being puffed up; three times over I prayed the Lord to relieve me of it, but he told me, “It is enough for you to have my grace: it is in weakness that my power is fully felt.” So I am proud to boast of all my weakness, and thus to have the power of Christ resting on my life. It makes me content, for Christ’s sake, with weakness, insults, trouble, persecution, and calamity; for I am strong just when I am weak.
- 11** Now this is playing the fool! But you forced me to it, instead of coming forward yourselves and vouching for me. That was what I deserved; for, ‘nobody’ as I am, I am not one whit inferior to these precious ‘apostles.’ You had all the miracles that mark an apostle done for you fully and patiently—miracles, wonders, and deeds of power. Where were you inferior to the rest of the churches?—unless in this, that your apostle did not choose to make himself a burden to you. Pray pardon me this terrible wrong!
- 14** Here am I all ready to pay you my third visit. And I will not be a burden to you; I want yourselves and not your money. Children have not to put money by for their parents; that is what parents have to do for their children. And for your souls I will gladly spend my all and be spent myself. Am I to be loved the less because I love you more than others?
- 16** But let that pass, you say; I was not a burden to you, no, but I was clever enough to dupe you with my tricks? Was I? Did I make something out of you by any of my messengers? I asked Titus to go, and with him I sent our brother. Titus did not make anything out of you, did he? And did not I act in the same spirit as he did? Did I not take the very same steps?

19 You think all this time that I am defending myself to you? No, I am speaking in Christ before the presence of God, and speaking every word, beloved, in order to build
 20 you up. For I am afraid I may perhaps come and find that you are not what I could wish, while you may find that I am not what you could wish; I fear to find quarrels, jealousy, temper, rivalry, slanders, gossiping, arrogance, and disorder,
 21 I fear that when I come back to you, my God may humiliate me before you, and I may have to mourn for many who sinned some time ago and yet have never repented of their impurity, their sexual vice and sensual practices.

13 This will be my third visit to you: *every case is to be decided on the evidence of two or of three witnesses.*

2 I warned you already, on my second visit, and I warn you now before I come, both you who sinned some time ago and the rest of you as well, that I will spare no one if I come
 3 back. That will prove to you that I am indeed a spokesman of Christ. It is no weak Christ you have to do with,
 4 but a Christ of power. For though he was crucified in his weakness, he lives by the power of God; and though I am weak as he was weak, you will find I am alive as he is alive
 5 by the power of God. Put yourselves to the proof, not me; test yourselves, to see if you are in the faith. Do you not understand that Christ Jesus is within you? Otherwise you
 6 must be failures. But I trust you will find I am no failure,
 7 and I pray to God that you may not go wrong—not to prove I am a success, that is not the point, but that you should
 8 come right, even if I seemed to be a failure. (Fail or suc-
 9 ceed, I cannot work against the truth but for it!) I am glad to be weak if you are strong; mend your ways, that is all I
 10 beg of you. I am writing thus to you in absence, so that when I do come I may not have to deal sharply with you; I have the Lord's authority for that, but he gave it to me for building you up, not for demolishing you.

11 Now, brothers, good-bye; mend your ways, listen to what I have told you, live in harmony, keep the peace; then the God of love and peace will be with you.

12 Salute one another with a holy kiss. All the saints salute
 13 you.

14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the holy Spirit be with you all.

THE EPISTLE OF PAUL TO THE GALATIANS

- 1** Paul an apostle—not appointed by men nor commissioned by any man but by Jesus Christ and God the
2 Father who raised him from the dead—with all the brothers
3 who are beside me, to the churches of Galatia: grace and
4 peace to you from God our Father and the Lord Jesus Christ
5 who gave himself for our sins to rescue us from the present
6 evil world—by the will of our God and Father, to whom be
7 glory for ever and ever. Amen.
- 8 I am astonished that you are hastily shifting like this,
9 deserting Him who called you by Christ's grace and going
10 over to another gospel. It simply means that certain individuals are unsettling you; they want to distort the gospel
11 of Christ. Now even though it were myself or some angel
12 from heaven, whoever preaches a gospel that contradicts the
13 gospel I preached to you, God's curse be on him! I have
14 said it before and I now repeat it: whoever preaches a gospel
15 to you that contradicts the gospel you have already received,
16 God's curse be on him!
- 17 Now is that 'appealing to the interests of men' or of God?
18 Trying to 'satisfy men'? Why, if I still tried to give satisfaction to human masters, I would be no servant of Christ.
- 19 No, brothers, I tell you the gospel that I preach is not a
20 human affair; no man put it into my hands, no man taught
21 me what it meant, I had it by a revelation of Jesus Christ.
- 22 You know the story of my past career in Judaism; you
23 know how furiously I persecuted the church of God and
24 harried it, and how in Judaism I outstripped many of my own
25 age and race in special ardour for the ancestral traditions of
26 my house. But the God who had set me apart *from my very*
27 *birth called* me by his grace, and when he chose to reveal
28 his Son to me, that I might preach him to the Gentiles,
29 instead of consulting with any human being, instead of going
30 up to Jerusalem to see those who had been apostles before
31 me, I went off at once to Arabia, and on my return I came
32 back to Damascus.
- 33 Then, after three years, I went up to Jerusalem to make
34 the acquaintance of Cephas. I stayed a fortnight with him.
35 I saw no other apostle, only James the brother of the Lord.
36 (I am writing you the sheer truth, I swear it before
37 God!) Then I went to the districts of Syria and of
38 Cilicia. Personally I was quite unknown to the Christian

23 churches of Judæa; they merely heard that 'our former
24 persecutor is now preaching the faith he once harried,' which made them praise God for me.

2 Then, fourteen years later, I went up to Jerusalem again, accompanied by Barnabas; I took Titus with me also. (It was in consequence of a revelation that I went up at all.) I submitted the gospel I am in the habit of preaching to the Gentiles, submitting it privately to the authorities, to make sure that my course of action would be and had been
3 sound. But even my companion Titus, Greek though he
4 was, was not obliged to be circumcised. There were traitors of false brothers, who had crept in to spy out the freedom we enjoy in Christ Jesus; they did aim at enslaving us again.
5 But we refused to yield for a single instant to their claims; we were determined that the truth of the gospel should hold good for you.

6 Besides, the so-called 'authorities' (it makes no difference to me what their status used to be—God pays no regard to the externals of men), these 'authorities' had no additions
7 to make to my gospel. On the contrary, when they saw I had been entrusted with the gospel for the benefit of the uncircumcised, just as Peter had been for the circumcised
8 (for He who equipped Peter to be an apostle of the circum-
9 cised equipped me as well for the uncircumcised), and when they recognized the grace I had been given, then the so-called 'pillars' of the church, James and Cephas and John, gave myself and Barnabas the right hand of fellowship; our
10 sphere was to be the Gentiles, theirs the circumcised. Only, we were to 'remember the poor.' I was quite eager to do that myself.

11 But when Cephas came to Antioch, I opposed him to his
12 face. The man stood self-condemned. Before certain emissaries of James arrived, he ate along with the Gentile Christians; but when they arrived, he began to draw back and hold aloof, because he was afraid of the circumcision party.
13 The rest of the Jewish Christians also played false along with him, so much so that even Barnabas was carried away
14 by their false play. But I saw they were swerving from the true line of the gospel; so I said to Cephas in presence of them all, "If you live like the Gentiles and not like the Jews, though you are a Jew yourself, why do you oblige the Gen-
15 tiles to become Jews?"—You and I may be Jews by birth
16 and not 'Gentile sinners,' but since we know that a man is justified simply by faith in Jesus Christ and not by doing what the Law commands, we ourselves have believed in Christ Jesus so as to get justified by faith in Christ and not by doing what the Law commands—for by doing what the Law commands

17 *no person shall be justified.* If it is discovered that in our quest for justification in Christ we are 'sinners' as well as the
 18 Gentiles, does that make Christ an agent of sin? Never! I really convict myself of sinful transgression, when I rebuild
 19 what I destroyed. For through the Law I died to the Law
 20 that I might live for God; I have been crucified with Christ, and it is no longer I who live, Christ lives in me; the life I now live in the flesh I live by faith in the Son of God who
 21 loved me and gave himself up for me. I am not annulling God's grace; no, but if saving righteousness comes by way of the Law, then indeed Christ's death was useless.

3 O senseless Galatians, who has bewitched you—you who had Jesus Christ the crucified placarded before your
 2 very eyes? I simply want to ask you one thing: did you receive the Spirit by doing what the Law commands or by
 3 believing the gospel message? Are you such fools? Did you
 4 begin with the Spirit only to end now with the flesh? Have you had all that experience for nothing (if it has really gone
 5 for nothing)? When He supplies you with the Spirit and works miracles among you, is it because you do what the Law commands or because you believe the gospel message?
 6 Why, it is as with Abraham, *he had faith in God and that*
 7 *was counted to him as righteousness.* Well then, you see that the real sons of Abraham are those who rely on faith.
 8 Besides, Scripture anticipated God's justification of the Gentiles by faith, when it announced the gospel beforehand to Abraham in these terms: *All nations shall be blessed in*
 9 *thee.* So that those who rely on faith are blessed along with
 10 believing Abraham. Whereas a curse rests on all who rely upon obedience to the Law; for it is written, *Cursed is every-*
 11 *one who does not hold by all that is written in the book of*
 12 *the law, to perform it.* And because no one is justified on the score of the Law before God (plainly, *by faith shall the*
 13 *just live,—and the Law is not based on faith: no, he who performs these things shall live by them*), Christ ransomed us from the curse of the Law by becoming accursed for us (for it is written, *Cursed is everyone who hangs on a gibbet*),
 14 that the blessing of Abraham might reach the Gentiles in Christ Jesus, so that by faith we might receive the promised Spirit.

15 To take an illustration from human life, my brothers. Once a man's will is ratified, no one else annuls it or adds
 16 a codicil to it. Now the Promises were made to Abraham *and to his offspring*; it is not said, 'and to your offsprings' in the plural, but in the singular *and to your offspring—*
 17 *which is Christ.* My point is this: the Law which arose four hundred and thirty years later does not repeal a will

18 previously ratified by God, so as to cancel the Promise. If the Inheritance is due to law, it ceases to be due to promise. Now it was by a promise that God bestowed it on Abraham. Then what about the Law? Well, it was interpolated for the purpose of producing transgressions till such time as the Offspring arrived to whom the Promise was made; also, it was transmitted by means of angels through the agency of an intermediary (an intermediary implies more than one party, but God is one).

21 Then the Law is contrary to God's Promises? Never! Had there been any law which had the power of producing life, righteousness would really have been due to law; but Scripture has consigned all without exception to the custody of sin, in order that the promise due to faith in Jesus Christ might be given to those who have faith. Before this faith came, we were confined by the Law and kept under custody, in prospect of the faith that was to be revealed; the Law thus held us as wards in discipline, till such time as Christ came, that we might be justified by faith. But faith has come, and we are wards no longer; you are all sons of God by your faith in Christ Jesus (for all of you who had yourselves baptized into Christ have taken on the character of Christ). There is no room for Jew or Greek, there is no room for slave or freeman, there is no room for male and female; you are all one in Christ Jesus.

29 Now if you are Christ's, then you are Abraham's offspring; **4** in virtue of the Promise, you are heirs. What I mean is this. As long as an heir is under age, there is no difference between him and a servant, though he is lord of all the property; he is under guardians and trustees till the time fixed by his father. So with us. When we were under age, we lived under the thralldom of the Elemental spirits of the world; but when the time had fully expired, God sent forth his Son, born of a woman, born under the Law, to ransom those who were under the Law, that we might have our sonship. It is because you are sons that God has sent forth the Spirit of his Son into your hearts, crying 'Abba! Father!' So you are servant no longer but son, and as son you are also heir, all owing to God.

8 In those days, when you were ignorant of God, you were in servitude to gods who are really no gods at all; but now that you know God—or rather, are known by God—how is it you are turning back again to the weakness and poverty of the Elemental spirits? Why do you want to be enslaved all over again by them? You observe days and months and festal seasons and years! Why, you make me afraid I may have spent my labour on you for nothing! Do take my

line, brothers, I beg of you—just as I once took yours. I
 13 have no complaint against you; no, although it was because
 of an illness (you know) that I preached the gospel to you
 14 on my former visit, and though my flesh was a trial to you,
 you did not scoff at me nor spurn me, you welcomed me like
 15 an angel of God, like Christ Jesus. You congratulated your-
 selves. Now, what has become of all that? (I can bear
 witness that you would have torn out your very eyes, if you
 16 could, and given me them.) Am I your enemy to-day, be-
 17 cause I have been honest with you? These men make much
 of you—yes, but for dishonest ends; they want to debar you
 18 from us, so that you may make much of them. Now it is
 fine for you to be made much of honestly and all the time
 —not simply when I can be with you.

19 O my dear children, you with whom I am in travail over
 20 again till Christ be formed within you, would that I could
 be with you at this moment, and alter my tone, for I am at
 21 my wits' end about you! Tell me, you who are so keen to
 22 be under the Law, will you not listen to the Law? Surely it
 is written in the Law that Abraham had two sons, one by the
 23 slave-woman and one by the free-woman; but while the
 son of the slave-woman was born by the flesh, the son of the
 24 free-woman was born by the promise. Well, this is an
 allegory. The women are two covenants. One comes from
 25 mount Sinai, bearing children for servitude; that is Hagar,
 for mount Sinai * is away in Arabia. She corresponds to
 the present Jerusalem, for the latter is in servitude with her
 26 children. But the Jerusalem on high is free, and she is 'our'
 27 mother. For it is written,

*Rejoice, O thou barren who bearest not,
 break into joy, thou who travailest not;
 for the children of the desolate woman are far more than
 of the married.*

28 Now you are the children of the Promise, brothers, like
 29 Isaac; but just as in days of old the son born by the flesh
 persecuted the son born by the Spirit, so is it still to-day.
 30 However, what does the scripture say? *Put away the slave-
 woman and her son, for the son of the slave-woman shall*
 31 *not be heir along with the son of the free-woman.* Hence
 we are children of no slave-woman, my brothers, but of the
 5 free-woman,† with the freedom for which Christ set us
 free. Make a firm stand then, never slip into any yoke
 of servitude.

2 Here, listen to Paul! I tell you, if you get circumcised,

* Omitting "Αγας as a gloss.

† Whether ἡ̄ is read after τῇ ἐλευθερίᾳ or instead of τῇ, the opening words
 of 5¹ must be connected with the closing words of 4³¹.

3 Christ will be no use to you. I insist on this again to every-
 one who gets circumcised, that he is obliged to carry out the
 4 whole of the Law. You are for justification by the Law?
 Then you are done with Christ, you have deserted grace,
 5 for it is by faith that 'we' wait in the Spirit for the righteous-
 6 ness we hope for; in Christ Jesus circumcision is not valid,
 neither is uncircumcision, but only faith active in love.

7 You were doing splendidly. Who was it that prevented you
 8 from obeying the Truth? That sort of suasion does not
 9 come from Him who called you! (A morsel of dough will
 10 leaven the whole lump.) I feel persuaded in the Lord that
 you will not go wrong. But he who unsettled you will have
 11 to meet his doom, no matter who he is. I am 'still preach-
 ing circumcision myself,' am I? Then, brothers, why am I
 still being persecuted? And so the stumbling-block of the
 12 cross has lost its force, forsooth! O that those who are
 upsetting you would get themselves castrated!

13 Brothers, you were called to be free; only, do not make
 your freedom an opening for the flesh, but serve one another
 14 in love. For the entire Law is summed up in one word, in
 15 *You must love your neighbour as yourself* (whereas, if you
 snap at each other and prey upon each other, take care
 16 lest you destroy one another). I mean, lead the life of the
 Spirit; then you will never satisfy the passions of the flesh.
 17 For the passion of the flesh is against the Spirit, and the
 passion of the Spirit against the flesh—the two are at issue,
 so that you are not free to do as you please.

18 If you are under the sway of the Spirit, you are not under
 19 the Law. Now the deeds of the flesh are quite obvious, such
 20 as sexual vice, impurity, sensuality, idolatry, magic, quarrels,
 dissension, jealousy, temper, rivalry, factions, party-spirit,
 21 envy, murder, drinking bouts, revelry, and the like; I tell
 you beforehand as I have told you already, that people who
 indulge in such practices will never inherit the Realm of
 22 God. But the harvest of the Spirit is love, joy, peace, good
 23 temper, kindness, generosity, fidelity, gentleness, self-
 control:—there is no law against those who practise such
 24 things. Those who belong to Christ Jesus have crucified
 25 the flesh with its emotions and passions. As we live by the
 26 Spirit, let us be guided by the Spirit; let us have no vanity,

6 no provoking, no envy of one another. Even if anyone
 be detected in some trespass, my brothers, you are
 spiritual, you must set the offender right in a spirit of
 gentleness, each of you looking to himself, in case he too
 2 is tempted. Bear one another's burdens, and so fulfil the
 3 law of Christ. Again, if anyone imagines he is somebody,

- 4 he is deceiving himself, for he is nobody; let everyone bring his own work to the test—then he will have something to boast about on his own account, and not in comparison with
5 his fellows. For everyone will have to bear his own load of responsibility.
- 6 Those who are taught must share all the blessings of life
7 with those who teach them the Word. Make no mistake—God is not to be mocked—a man will reap just what he
8 sows; he who sows for his flesh will reap destruction from the flesh, and he who sows for the Spirit will reap life eternal
9 from the Spirit. Never let us grow tired of doing what is right, for if we do not faint we shall reap our harvest at
10 the opportune season. So then, as we have opportunity, let us do good to all men and in particular to the household of the faith.
- 11 See what big letters I make, when I write you in my own hand!
- 12 These men who are keen upon your getting circumcised are simply men who want to make a grand display in the flesh—it is only to avoid being persecuted for the cross of
13 Christ. Why, even the circumcision party do not observe the Law themselves! They merely want you to get circum-
14 cised, so as to boast over your flesh! But no boasting for me, none, except in the cross of our Lord Jesus Christ, by which the world has been crucified to me and I crucified
15 to the world. For what counts is neither circumcision nor
16 uncircumcision, it is the new creation. On all who will be guided by this rule, may *peace* and mercy rest, even *upon the Israel* of God.
- 17 Let no one interfere with me after this, for I bear branded on my body the owner's stamp of the Lord Jesus.
- 18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

THE EPISTLE OF PAUL THE APOSTLE TO THE
EPHESIANS

1 Paul, by the will of God an apostle of Jesus Christ, to
2 the saints who are faithful * in Jesus Christ: grace and
peace to you from God our Father and the Lord Jesus Christ.
3 Blessed be the God and Father of our Lord Jesus Christ
4 who in Christ has blessed us with every spiritual blessing
5 within the heavenly sphere! He chose us in him ere the
6 world was founded, to be consecrated and unblemished in
7 his sight, destining us in love to be his sons through Jesus
8 Christ. Such was the purpose of his will, redounding to the
9 praise of his glorious grace bestowed on us in the Beloved,
10 in whom we enjoy our redemption, the forgiveness of our
11 trespasses, by the blood he shed. So richly has God lavished
12 upon us his grace, granting us complete insight and under-
13 standing of the open secret of his will, showing us how it
14 was the purpose of his design so to order it in the fulness of
15 the ages that all things in heaven and earth alike should be
16 gathered up in Christ—in the Christ in whom we have had
17 our heritage allotted us (as was decreed in the design of him
18 who carries out everything according to the counsel of his
19 will), to make us redound to the praise of his glory by being
20 the first to put our hope in Christ. You have also heard
21 in him the message of the truth, the gospel of your salvation,
and in him you also by your faith have been stamped with
the seal of the long-promised holy Spirit, which is the pledge
and instalment of our common heritage, that we may obtain
our divine possession and so redound to the praise of his
glory.
Hence, as I have heard of your faith in the Lord Jesus
and your love for all the saints, I never cease to give thanks
for you, when I mention you in my prayers. May the God
of our Lord Jesus Christ, the glorious Father, grant you
the Spirit of wisdom and revelation for the knowledge of
himself, illuminating the eyes of your heart so that you
can understand the hope to which He calls us, the wealth
of his glorious heritage in the saints, and the surpassing
greatness of his power over us believers—a power which
operates with the strength of the might which he exerted
in raising Christ from the dead and *seating him at his right*
hand in the heavenly sphere, above all the angelic Rulers,
Authorities, Powers, and Lords, above every Name that is

* Omitting [ἐν Ἐφέσῳ].

to be named not only in this age but in the age to come—
 22 *he has put everything under his feet* and set him as head
 23 over everything for the church, the church which is his
 Body, filled by him who fills the universe entirely.

2 And as with us so with you. You were dead in the
 2 trespasses and sins in which you moved as you followed
 the course of this world, under the sway of the prince of
 the air—the spirit which is at present active within those
 3 sons of disobedience among whom all of us lived, we as well
 as you, when we obeyed the passions of our flesh, carrying
 out the dictates of the flesh and its impulses, when we were
 4 objects of God's anger by nature, like the rest of men. But
 dead in trespasses as we were, God was so rich in mercy that
 5 for his great love to us he made us live together with Christ
 6 (it is by grace you have been saved); together with Christ
 he raised us and seated us within the heavenly sphere in
 7 Christ Jesus, to display throughout ages to come his sur-
 passing wealth of grace and goodness toward us in Christ
 8 Jesus. For it is by grace you have been saved, as you had
 9 faith; it is not your doing but God's gift, not the outcome
 of what you have done—lest anyone should pride himself
 10 on that; God has made us what we are, creating us in Christ
 Jesus for the good deeds which are prepared beforehand by
 God as our sphere of action.

11 Remember, then, that once upon a time you Gentiles in
 the flesh, who are called 'the Uncircumcision' by that so-
 called 'Circumcision' which is itself the product of human
 12 hands in the flesh—remember you were in those days outside
 Christ, aliens to the commonwealth of Israel, and strangers
 to the covenants of the Promise, devoid of hope and God
 13 within the world. Whereas now, within Christ Jesus, you
 who once were *far away* have been brought *near* by the blood
 14 of Christ. For he is our *peace*, he who has made both of us
 15 a unity and destroyed the barrier which kept us apart; in
 his own flesh he put an end to the feud of the Law with its
 code of commands, so as to make peace by the creation of a
 16 new Man in himself out of both parties, so as himself to give
 the death-blow to that feud by reconciling them both to
 17 God in one Body through the cross; he came *with a gospel of*
peace for those far away (that is, for you) *and for those who*
 18 *were near*, for it is through him that we both enjoy our access
 19 to the Father in one Spirit. Thus you are strangers and
 foreigners no longer, you share the membership of the saints,
 20 you belong to God's own household, you are a building that
 rests on the apostles and prophets as its foundation, with
 21 Christ Jesus as the corner-stone; in him the whole structure
 is welded together and rises into a sacred temple in the Lord,

22 and in him you are yourselves built into this to form a habitation for God in the Spirit.

2 **3** For this reason I Paul, I whom Christ Jesus has made
 3 a prisoner for the sake of you Gentiles—for surely you
 4 have heard how the grace of God which was vouchsafed
 5 me in your interests has ordered it, how the divine secret
 6 was disclosed to me by a revelation (if you read what I have
 7 already written briefly about this, you can understand my
 8 insight into that secret of Christ which was not disclosed
 9 to the sons of men in other generations as it has now been
 10 revealed to his sacred apostles and prophets by the Spirit),
 11 namely, that in Christ Jesus the Gentiles are co-heirs, com-
 12 panions, and co-partners in the * Promise. Such is the
 13 gospel which I was called to serve by the endowment of
 14 God's grace which was vouchsafed me, by the energy of his
 15 power; less than the least of all saints as I am, this grace
 16 was vouchsafed me, that I should bring to the Gentiles the
 17 gospel of the fathomless wealth of Christ and enlighten all
 18 men upon the new order of that divine secret which God
 19 the Creator of all concealed from eternity—intending to let
 20 the full sweep of the divine wisdom be disclosed now by the
 21 church to the angelic Rulers and Authorities in the heavenly
 22 sphere, in terms of the eternal purpose which he has realized
 23 in Christ Jesus our Lord, through whom, as we have faith
 24 in him, we enjoy our confidence of free access.

25 So I beg of you not to lose heart over what I am suffering
 on your behalf; my sufferings are an honour to you.

26 For this reason, then, I kneel before the Father from whom
 27 every family in heaven and on earth derives its name and
 28 nature, praying Him out of the wealth of his glory to grant
 29 you a mighty increase of strength by his Spirit in the inner
 30 man. May Christ dwell in your hearts as you have faith!
 31 May you be so fixed and founded in love that you can grasp
 32 with all the saints what is the meaning of 'the Breadth,'
 33 'the Length,' 'the Depth,' and 'the Height,' by knowing the
 34 love of Christ which surpasses all knowledge! May you be
 35 filled with the entire fulness of God! Now to him who
 36 by the action of his power within us is able to do all, aye far
 37 more than we can ever ask or imagine, to him be glory in the
 38 church and in Christ Jesus throughout all generations for
 39 ever and ever: Amen.

2 **4** As the Lord's prisoner, then, I beg of you to live a life
 3 worthy of your calling, with perfect modesty and gentle-
 4 ness, showing forbearance to one another patiently, zealous
 5 in love to preserve the unity of the Spirit by binding peace

* Omitting [αὐτοῦ].

4 upon yourselves. For there is one Body and one Spirit—as
 you were called for the one hope that belongs to your call—
 5 one Lord, one faith, one baptism, one God and Father of
 6 all, who is over us all, who pervades us all, who is within
 us all.

7 But each one of us is granted his own grace, as determined
 8 by the full measure of Christ's gift. Thus it is said,
*When he ascended on high he led a host captive
 and granted gifts to men.*

9 What does *he ascended* mean, except that he first descended
 10 to the nether regions of the earth? He who descended is
 he who ascended above all the heavens to fill the universe;
 11 he *granted* some men to be apostles, some to be prophets,
 12 some to be evangelists, some to shepherd and teach, for the
 equipment of the saints, for the business of the ministry,
 13 for the upbuilding of the Body of Christ, till we should all
 attain the unity of the faith and knowledge of God's Son,
 reaching maturity, reaching the full measure of develop-
 14 ment which belongs to the fulness of Christ—instead of re-
 maining immature, blown from our course and swayed by
 every passing wind of doctrine, by the adroitness of men
 15 who are dexterous in devising error; we are to hold by the
 truth, and by our love to grow up wholly into Him. For
 16 He, Christ, is the head, and under him, as the entire Body
 is welded together and compacted by every joint with which
 it is supplied, the due activity of each part enables the Body
 to grow and build itself up in love.

17 Now in the Lord I insist and protest that you must give
 18 up living like pagans; for their purposes are futile, their
 intelligence is darkened, they are estranged from the life of
 God by the ignorance which their dullness of heart has pro-
 19 duced in them—men who have recklessly * abandoned them-
 selves to sensuality, with a lust for the business of impurity
 20 in every shape and form. That is not how you have under-
 21 stood the meaning of Christ (for it is Christ whom you have
 been taught, it is in Christ that you have been instructed—
 22 the real Christ who is in Jesus); you must lay aside the old
 nature which belonged to your former course of life, that
 nature which crumbles to ruin under the passions of moral
 23 deceit, and be renewed in the spirit of your mind, putting
 24 on the new nature, that divine pattern which has been
 created in the upright and pious character of the Truth.

25 Lay aside falsehood, then, *let each tell his neighbour the*
 26 *truth*, for we are members one of another. *Be angry but*
do not sin; never let the sun set upon your exasperation,

* Reading ἀπηλικότες.

27 give the devil no chance. Let the thief steal no more; rather
 28 let him work and put his hands to an honest task, so as to
 29 have something to contribute to the needy. Let no bad word
 pass your lips, but only such speech as is good for edification,
 as occasion may require, words that are gracious and a means
 30 of grace to those who hear them. And do not vex God's holy
 Spirit, by whom you have been sealed for the day of redemp-
 31 tion; drop all bitter feeling and passion and anger and
 32 clamouring and insults, together with all malice; be kind to
 each other, be tender-hearted, be generous to each other as

5 God has been generous to you in Christ. Copy God,
 2 then, as his beloved children, and lead lives of love,
 just as Christ loved you and gave himself up for you to be
 a *fragrant offering and sacrifice* to God.

3 Never let any sexual vice or impurity or lust be so much
 as mentioned by you—that is the proper course for saints to
 4 take; no, nor indecent, silly, or scurrilous talk—all that is
 5 improper. Rather, voice your thanks to God. Be sure of
 this, that no one guilty of sexual vice or impurity or lust
 (which is as bad as idolatry) possesses any inheritance in
 6 the realm of Christ and God. Let no one deceive you with
 specious arguments; these are the vices that bring down
 God's anger on the sons of disobedience.

7 So avoid the company of such men. For while once upon
 8 a time you were darkness, now in the Lord you are light;
 9 lead the life of those who are children of the light (for the
 fruit of light consists in all that is good and right and
 10 true), verifying what pleases the Lord. Have nothing to do
 11 with the fruitless enterprises of darkness; rather expose
 12 them. One is indeed ashamed even to speak of what such
 13 men do in secret; still, whatever the light exposes becomes
 illuminated—for anything that is illuminated turns into
 14 light. Thus it is said,

'Wake up, O sleeper, and rise from the dead;
 so Christ will shine upon you.'

15 Be strictly * careful then about the life you lead; act like
 16 sensible men, not like thoughtless; make the very most of
 17 your time, for these are evil days. So do not be senseless,
 18 but understand what is the Lord's will; and never get drunk
 with wine—that means profligacy—but be filled with the
 19 Spirit, converse with one another in the music of psalms, in
 hymns, and in songs of the spiritual life, praise the Lord
 20 heartily with words and music, and render thanks to God
 the Father in the name of our Lord Jesus Christ at all times
 and for all things.

* Reading ἀκριβῶς πῶς with N*, B, Origen, etc.

21 Be subject to one another, from reverence for Christ.
 22 Wives, be subject to your husbands as to the Lord, for the
 23 husband is the head of the wife as Christ also (though he is
 24 the saviour of the Body) is the head of the church; as the
 church is subject to Christ, so wives are to be subject to their
 25 husbands in every respect. Husbands, love your wives,
 26 as Christ loved the church and gave himself up for her, to
 consecrate her by cleansing her in the bath of baptism as
 27 she utters her confession, in order to have the church as his
 very own, standing before him in all her glory, with never a
 spot or wrinkle or any such flaw, but consecrated and un-
 28 blemished. So ought husbands to love their wives—to love
 them as their own bodies (he who loves his wife loves him-
 29 self). For no one ever hates his flesh; no, he nourishes and
 30 cherishes it (just as Christ does the church, for we are
 31 members of his Body).* *Therefore shall a man leave father
 and mother and cleave to his wife, and the pair shall be one*
 32 *flesh.* This is a profound symbol, as I take it, of Christ and
 33 the church. However, let every man of you love his wife as
 himself, and let the wife reverence her husband.

6 Children, obey your parents in the Lord, for this is right;
 2 *honour your father and mother* (it is the first command
 3 with a promise), *that it may be well with you and that you*
 4 *may live long on earth.* As for you fathers, never
 exasperate your children but bring them up in *the discipline*
 5 *and on the admonitions of the Lord.* Servants, be obedi-
 ent to those who are your masters here below with reverence
 and trembling, with singleness of heart as to Christ himself;
 6 instead of merely working when their eye is on you, like
 those who court human favour, do God's will from the heart,
 7 like servants of Christ, by rendering service with goodwill
 8 as to the Lord and Master, not to men. Be sure that every-
 one, slave or free, will be paid back by the Lord and Master
 9 for the good he has done. And as for you masters, treat
 your servants in the same way, and stop threatening them;
 be sure that they and you have a Lord and Master in heaven,
 and there is no partiality about him.

10 To conclude. Be strong in the Lord and in the strength
 11 of his might; put on God's armour, so as to be able to stand
 12 against the stratagems of the devil. For we have to struggle,
 not with blood and flesh but with the angelic Rulers, the
 angelic Authorities, the potentates of the dark present, the
 13 spirit-forces of evil in the heavenly sphere. So take God's
 armour, that you may be able to make a stand upon the evil
 day and hold your ground by overcoming all the foe.

* Omitting [ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ].

- 14 Hold your ground, *tighten the belt of truth about your loins,*
15 *wear integrity as your coat of mail,* and have your feet shod
16 *with the stability of the gospel of peace;* above all, take faith
as your shield, to enable you to quench all the fire-tipped
17 darts flung by the evil one, put on *salvation as your helmet,*
and take *the Spirit as your sword* (that is, *the word of God*),
18 praying at all times in the Spirit, with all manner of prayer
and entreaty—be alive to that, attend to it unceasingly, in-
19 terceding on behalf of all the saints and on my behalf also,
that I may be allowed to speak with open lips in order to
20 expound fully and freely that open secret of the gospel for
the sake of which I am in custody as its envoy. Pray that I
may have freedom to declare it as I should.
- 21 Our beloved brother Tychicus, a faithful minister in the
Lord, will give you all information about me, so that you
22 may know how I am; that is why I am sending him to you,
to let you know how I am and to encourage your hearts.
- 23 Peace and love with faith be to the brothers from God the
24 Father and the Lord Jesus Christ. Grace be with all who
have an undying love for our Lord Jesus Christ.

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS

1 Paul and Timotheus, servants of Christ Jesus, to all
the saints in Christ Jesus who are at Philippi, as well as
2 to the bishops and deacons: grace and peace to you from
3 God our Father and the Lord Jesus Christ.

4 I thank my God for all your remembrance of me; in all
5 my prayers for you all, I always pray with a sense of joy for
what you have contributed to the gospel from the very first
6 day down to this moment; of this I am confident, that he
who has begun the good work in you will go on completing it
7 until the day of Jesus Christ. It is only natural for me to
be thinking of you all in this way, for alike in my prison
and as I defend and vindicate the gospel, I bear in mind
8 how you all share with me in the grace divine. (God is my
witness that I yearn for you all with the affection of Christ
9 Jesus himself!) And it is my prayer that your love may
be more and more rich in knowledge and all manner of in-
10 sight, enabling you to have a sense of what is vital, so that
you may be transparent and no harm to anyone in view of
11 the day of Christ, your life all covered with the harvest of
righteousness which Jesus Christ produces, to the glory and
the praise of God.

12 I would have you understand, my brothers, that my affairs
13 have really tended to advance the gospel; throughout the
whole of the prætorian guard and everywhere else it is recog-
nized that I am imprisoned on account of my connexion
14 with Christ, and my imprisonment has given the majority of
the brotherhood greater confidence in the Lord to venture
15 on speaking the word of God without being afraid. Some
of them, it is true, are actually preaching Christ from envy
16 and rivalry, others from goodwill; the latter do it from love
17 to me, knowing that I am set here to defend the gospel, but
the former proclaim Christ for their own ends, with mixed
18 motives, thinking to annoy me as I lie in prison. What does
it matter? Anyhow, for ulterior ends or honestly, Christ is
being proclaimed, and over that I rejoice; yes and over that
I will rejoice.

19 *The outcome of all this, I know, will be my release*, as you
continue to pray for me, and as I am provided with the
20 Spirit of Jesus Christ—my eager desire and hope being that
I may never feel ashamed, but that now as ever I may do
honour to Christ in my own person by fearless courage.

- 21 Whether that means life or death, no matter! As life
22 means Christ to me, so death means gain. But then, if it
is to be life here below, that means fruitful work for me.
23 So—well, I cannot tell which to choose; I am in a dilemma
between the two. My strong desire is to depart and be with
24 Christ, for that is far the best. But for your sakes it is
25 needful that I should live on here below; I am sure it is,
and so I know I shall remain alive to serve you all by for-
warding your progress and fostering the joy of your faith.
26 Thus you will have ample cause to glory in Christ Jesus
over me—over my return to you.
- 27 Only, do lead a life that is worthy of the gospel of Christ.
Whether I come and see you or only hear of you in absence,
let me know you are standing firm in a common spirit,
fighting side by side like one man for the faith of the gospel.
- 28 Never be scared for a second by your opponents; your fear-
lessness is a clear omen of ruin for them and of your own
29 salvation—at the hands of God. For on behalf of Christ
you have the favour of suffering no less than of believing in
30 him, by waging the same conflict that, as once you saw and
2 now you hear, I wage myself. So by all the stimulus of
Christ, by every incentive of love, by all your participa-
2 tion in the Spirit, by all your affectionate tenderness, I pray
you to give me the utter joy of knowing you are living in
harmony, with the same feelings of love, with one heart
3 and soul, never acting for private ends or from vanity, but
4 humbly considering each other the better man, and each
with an eye to the interests of others as well as to his
5 own. Treat one another with the same spirit as you
6 experience in Christ Jesus. Though he was divine by nature,
7 he did not set store upon equality with God, but emptied
8 himself by taking the nature of a servant; born in human
guise and appearing in human form, he humbly stooped in
9 his obedience even to die, and to die upon the cross. There-
fore God raised him high and conferred on him a Name
10 above all names, so that before the Name of Jesus *every knee*
should bend in heaven, on earth, and underneath the earth,
11 *and every tongue confess* that 'Jesus Christ is Lord,' to the
glory of God the Father.
- 12 Therefore, my beloved, as you have been obedient always
and not simply when I was present, so, now that I am absent,
work all the more strenuously at your salvation with rever-
13 ence and trembling, for it is God who in his goodwill enables
14 you to will this and to achieve it. In all that you do,
15 avoid grumbling and disputing, so as to be blameless and
innocent, *faultless children of God in a crooked and perverse*
16 *generation* where you shine like stars in a dark world; hold

fast the word of life, so that I may be proud of you on the Day of Christ, because I have not run or *worked for nothing*.

17 Even if my life-blood has to be poured as a libation on the sacred sacrifice of the faith you are offering to God, I rejoice,

18 I congratulate you all—and do you in turn rejoice, congratulate me.

19 I hope in the Lord Jesus to send you Timotheus before
20 long, that I may be heartened by news of you. I have no
21 one like him, for genuine interest in your welfare. Every-
22 body is selfish, instead of caring for Jesus Christ; but you
23 know how he has stood the test, how he has served with
me in the gospel, like a son helping his father. I hope to
24 send him then, as soon as ever I see how it will go with
me—though I am confident in the Lord that I shall be coming myself before long.

25 As for Epaphroditus, however, my brother, my fellow-
worker, my fellow-soldier, and your messenger to meet my
26 wants, I think it necessary to send him to you at once, for
he has been yearning for you all. He has been greatly con-
27 cerned because you heard he was ill. And he was ill, nearly
dead with illness. But God had mercy on him, and not only
on him but on me, to save me from having one sorrow upon
28 another. So I am specially eager to send him, that you may
be glad when you see him again, and thus my own anxiety
29 may be lightened. Give him a welcome in the Lord, then,
30 with your hearts full of joy. Value men like that, for he
nearly died in the service of Christ by risking his life to make
up for the services which you were not here to render me.

3 Well then, my brothers, rejoice in the Lord. I am
repeating this word 'rejoice' in my letter, but that never
2 tires me, and it is the safe course for you.—Beware of these
3 dogs, these wicked workmen, the incision-party! We are
the true Circumcision, we who worship God in spirit, we
who pride ourselves on Christ Jesus, we who rely upon no
outward privilege.

4 Though I could rely on outward privilege, if I chose;
5 whoever thinks he can rely on that, I can outdo him. I
was circumcised on the eighth day after birth; I belonged
to the race of Israel, to the tribe of Benjamin; I was the
Hebrew son of Hebrew parents, a Pharisee as regards the
6 Law, in point of ardour a persecutor of the church, im-
7 maculate by the standard of legal righteousness. But for
Christ's sake I have learned to count my former gains a
8 loss; indeed I count anything a loss, compared to the supreme
value of knowing Christ Jesus my Lord. For his sake I have
lost everything (I count it all the veriest refuse) in order to
9 gain Christ and be found at death in him, possessing no legal

righteousness of my own but the righteousness of faith in
 10 Christ, the divine righteousness that rests on faith. I would
 know him in the power of his resurrection and the fellowship
 of his sufferings, with my nature transformed to die as he
 11 died, to see if I too can attain the resurrection from the dead.
 12 Not that I have already attained this or am already perfect,
 but I press forward to appropriate it, because I have been
 13 appropriated myself by Christ Jesus. Brothers, I for one
 do not consider myself to have appropriated this; my one
 thought is, by forgetting what lies behind me and straining
 14 to what lies before me, to press on to the goal for the prize
 15 of God's high call in Christ Jesus. For all those of our
 number who are mature, this must be the point of view; God
 will reveal that to any of you who look at things differently.
 16 Only, we must let our steps be guided by such truth as we
 have attained.

17 Copy me, brothers, one and all of you, and take note of
 18 those who live by the example you get from me. For many
 —as I have often told you and tell you now with tears—
 19 many live as enemies of the cross of Christ. Destruction
 is their fate, the belly is their god, they glory in their
 20 shame, these men of earthly mind! But we are a colony
 of heaven, and we wait for the Saviour who comes from
 21 heaven, the Lord Jesus Christ, who will transform the body
 that belongs to our low estate till it resembles the body of
 his Glory, by the same power that enables him to make
 4 everything subject to himself. Well then, my brothers,

4 for whom I cherish love and longing, my joy and crown,
 this is how you are to stand firm in the Lord, O my beloved.
 2 I entreat Euodia and I entreat Syntyche to agree in the
 3 Lord. And you, my true comrade, lend a hand to these
 women, I beg of you; they have fought at my side in the
 active service of the gospel, along with Clement and the
 rest of my fellow-workers, whose names are in *the book of*
life.

4 Rejoice in the Lord always; I will say it again, 'rejoice.'
 5 Let your forbearance be known to everyone; the Lord is at
 6 hand. Never be anxious, but always make your requests
 known to God in prayer and supplication with thanksgiving;
 7 so shall God's peace, that surpasses all our dreams, keep
 guard over your hearts and minds in Christ Jesus.

8 Finally, brothers, keep in mind whatever is true, whatever
 is worthy, whatever is just, whatever is pure, whatever is
 attractive, whatever is high-toned, all excellence, all merit;
 9 practise also what you have learned and received from me,
 what you heard me say and what you saw me do. So shall
 the God of peace be with you.

- 10 It was a great joy to me in the Lord that your care for me
could revive again; for what you lacked was never the care
11 but the chance of showing it. Not that I complain of want,
12 for I have learned how to be content wherever I am. I
know how to live humbly; I also know how to live in pros-
perity. I have been initiated into the secret for all sorts
and conditions of life, for plenty and for hunger, for pros-
13 perity and for privations; in Him who strengthens me, I am
14 able for anything. But you were kind enough to take
15 your share in my trouble. You Philippians are well aware
that in the early days of the gospel, when I left Macedonia,
no church but yourselves had any financial dealings with
16 me; even when I was in Thessalonica, you sent money more
17 that once for my needs. It is not the money I am anxious
for; what I am anxious for is the interest that accumulates
18 in this way to your divine credit! Your debt to me is fully
paid and more than paid! I am amply supplied with what
you have sent my Epaphroditus, *a fragrant perfume*, the sort
19 of sacrifice that God approves and welcomes. My God will
supply all your own needs from his wealth in Glory in Christ
20 Jesus. Glory to God our Father for ever and ever: Amen.
21 Salute every saint in Christ Jesus. The brothers beside
22 me salute you. All the saints salute you, especially those
who are Imperial slaves.
23 The grace of the Lord Jesus Christ be with your spirit.
Amen.

THE EPISTLE OF PAUL THE APOSTLE TO THE
COLOSSIANS

1 Paul, by God's will an apostle of Christ Jesus, and
2 brother Timotheus, to the consecrated and faithful
brothers in Christ at Colossæ: grace and peace to you from
God our Father.

3 We always thank the God and Father of our Lord Jesus
4 Christ when we pray for you, since we have heard of your
faith in Christ Jesus and your love for all the saints, due to
5 the hope which is laid up for you in heaven. You heard of
6 this hope originally in the message of the Truth, in that
gospel which has reached you as it spreads over all the
world with fruit and increase. Such has been your life,
from the day you learned to know what God's grace really is.

7 You got that lesson from our beloved fellow-servant Epa-
phras, a minister of Christ who is faithful to your interests;
8 and it is he who has informed us of your love in the Spirit.

9 Hence, from the day we heard of it, we have never ceased
to pray for you, asking God to fill you with the knowledge
10 of his will in all spiritual wisdom and insight, so that you
may lead a life that is worthy of the Lord and give him
entire satisfaction. May you be fruitful and increase in the
11 doing of all good, as you thus know God! May his glorious
might nerve you with full power to endure and to be patient
12 cheerfully, whatever comes, thanking the Father who has
13 qualified us to share the lot of the saints in the Light, rescu-
ing us from the power of the Darkness and transferring
14 us to the realm of his beloved Son! In him we enjoy our
15 redemption, that is, the forgiveness of sins. He is the
likeness of the unseen God, born first, before all the creation
16 —for it was by him that all things were created both in
heaven and on earth, both the seen and the unseen, including
Thrones, angelic Lords, celestial Powers and Rulers; all
17 things have been created by him and for him; he is prior
18 to all, and all coheres in him. Also, he is the head of the
Body, that is, of the church, in virtue of his primacy as the
first to be born from the dead—that gives him preeminence
19 over all. For it was in him that the divine Fulness willed
20 to settle without limit, and by him to reconcile in his own
person all on earth and all in heaven alike, in a peace made
21 by the blood of his cross. Once you were estranged your-
selves, your hearts hostile to him in evil doing; but now he
22 has reconciled you by dying in his mortal body, so as to set

you consecrated and unblemished and irreproachable in his
 23 presence—that is, if you adhere to the foundations and
 stability of the faith, instead of shifting from the hope you
 have learned in the gospel, that gospel which has been
 preached to every creature under heaven, and of which I
 Paul have been made a minister.

24 I am suffering now on your behalf, but I rejoice in that;
 I would make up the full sum of all that Christ has to
 25 suffer in my person on behalf of the church, his Body; for
 I am a minister of the church by the divine commission
 which has been granted me in your interests, to make a full
 26 presentation of God's message—of that open secret which,
 though concealed from ages and generations of old, has now
 27 been disclosed to the saints of God. It is His will that they
 should understand the glorious wealth which this secret
 holds for the Gentiles, in the fact of Christ's presence among
 you as your hope of glory.

28 This is the Christ we proclaim; we train everyone and
 teach everyone the full scope of this knowledge, in order
 29 to set everyone before God mature in Christ; I labour for
 that end, striving for it with the divine energy which is a
 2 power within me. Striving? Yes, I want you to

understand my deep concern for you, for those at
 2 Laodicea, and for all who have never seen my face. May
 their hearts be encouraged! May they learn the meaning of
 love! May they have all the wealth of conviction that comes
 from insight! May they learn to know that open secret of
 3 God, the Father of Christ, in whom all *the treasures of wis-*
dom and knowledge lie *hidden!*

4 I say this to prevent you from being deluded by plausible
 5 arguments from anybody; for although I am absent in body
 I am with you in spirit, and it is a joy to note your steadiness
 and the solid front of your faith in Christ.

6 Since you have had the messiah, even Jesus the Lord,
 7 brought to you, lead your life in him, fixed and founded in
 him, confirmed in the faith as you have been taught it, and
 8 overflowing with thankfulness to God. Beware of anyone
 getting hold of you by means of a theosophy which is specious
 make-believe, on the lines of human tradition, corresponding
 9 to the Elemental spirits of the world and not to Christ. It is
 in Christ that the entire Fulness of deity has settled bodily,
 10 it is in him that you reach your full life, and he is the Head
 11 of every angelic Ruler and Power; in him you have been
 circumcised, with no material circumcision that cuts flesh
 12 from the body, but with Christ's own circumcision, when you
 were buried with him in your baptism and thereby raised
 with him as you believed in the power of the God who raised

13 him from the dead. For though you were dead in your
 trespasses, your flesh uncircumcised, He made you live with
 14 Christ, He forgave us all our trespasses, He cancelled the
 regulations that stood against us—all these obligations he
 15 set aside when he nailed them to the cross, when he cut away
 the angelic Rulers and Powers from us, exposing them to all
 the world and triumphing over them in the cross.

16 So let no one take you to task on questions of eating and
 drinking or in connexion with observance of festivals or
 17 new moons or sabbaths. All that is the mere shadow of
 18 what is to be; the substance belongs to Christ. Let no one
 lay down rules for you as he pleases, with regard to fasting
 and any cult of angels, presuming on his visions and inflated
 19 by his sensuous notions, instead of keeping in touch with
 that Head under whom the entire Body, supplied with joints
 and sinews and thus compacted, grows with growth divine.
 20 As you died with Christ to the Elemental spirits of the
 world, why live as if you still belonged to the world? Why
 21 submit to rules and regulations like "Hands off this!" "Taste
 22 not that!" "Touch not this!"—all referring to things that
 perish by being used? These rules are determined by *human*
 23 *precepts and tenets*; they get the name of 'wisdom' for their
 self-imposed devotions, their fasting, and their rigorous
 discipline of the body, but they are of no value, they simply
 pamper the flesh!

3 Since then you have been raised with Christ, aim at
 what is above, where Christ is, *seated at the right hand*
 2 *of God*; mind what is above, not what is on earth, for you
 3 died, and your life is hidden with Christ in God. When
 4 Christ, who is our life, appears, then you will appear with
 5 him in glory. So put to death those members that are
 on earth: sexual vice, impurity, appetite, evil desire, and
 6 lust (which is as bad as idolatry), things that bring down
 7 God's anger on the sons of disobedience. Once you moved
 8 among them, when you lived in them; but off with them
 all now, off with anger, rage, malice, slander, foul talk!
 9 Tell no lies to one another; you have stripped off the old
 10 nature with its practices, and put on the new nature, which
 is renewed *in the likeness of its Creator* for the knowledge
 11 of him. In it there is no room for Greek and Jew, circum-
 cised and uncircumcised, barbarian, Scythian, slave, or free
 man; Christ is everything and everywhere.

12 As God's own chosen, then, as consecrated and beloved,
 be clothed with compassion, kindness, humility, gentleness,
 13 and good temper—forbear and forgive each other in any
 case of complaint; as Christ forgave you, so must you for-
 14 give. And above all you must be loving, for love is the link

- 15 of the perfect life. Also, let the peace of Christ be supreme within your hearts—that is why you have been called as members of the one Body. And you must be thankful.
- 16 Let the inspiration of Christ dwell in your midst with all its wealth of wisdom; teach and train one another with the music of psalms, with hymns, and songs of the spiritual life;
- 17 praise God with thankful hearts. Indeed, whatever you say or do, let everything be done in dependence on the Lord Jesus, giving thanks in his name to God the Father.
- 18 Wives, be subject to your husbands; that is your proper
- 19 duty in the Lord. Husbands, love your wives, never be harsh
- 20 to them. Children, obey your parents at every point, for this
- 21 pleases the Lord right well. Fathers, avoid irritating your
- 22 children, lest they become dispirited. Servants, obey your masters here below at every point; do not work simply when their eye is on you, like those who court human favour, but serve them with a single heart, out of reverence for your
- 23 Lord and Master. Whatever be your task, work at it heartily,
- 24 as servants of the Lord and not of men; remember, you are to receive from the Lord the inheritance which is your due;
- 25 serve Christ your Lord and Master, for the wrongdoer will be paid back for his wrongdoing—there will be no favour shown.
- 4 Masters, treat your servants justly and fairly; remember that you have a Master of your own in heaven.
- 2 Attend to your prayers, maintain your zest for prayer by
- 3 thanksgiving; and pray for me as well, that God may give me an opening for the word, to speak of the open secret of
- 4 Christ for which I am in custody. Pray that I may unfold it as I should.
- 5 Let Christian wisdom rule your behaviour to the outside
- 6 world; make the very most of your time; let your talk always have a saving salt of grace about it, and learn how to answer any question put to you.
- 7 Tychicus, that beloved brother and faithful minister and fellow-servant in the Lord, will give you all information
- 8 about me; the reason why I am sending him to you is that he may ascertain how you are, and encourage your hearts.
- 9 He is accompanied by that faithful and beloved brother Onesimus, who is one of yourselves. They will inform you of all that goes on here.
- 10 Aristarchus my fellow-prisoner salutes you; so does Mark, the cousin of Barnabas, about whom you have had instructions (if he comes to you, give him a welcome); and so does Jesus who is called Justus. These are the only comrades in the work of God's realm, belonging to the circumcised,
- 12 who have been any comfort to me. Epaphras, who is one of yourselves, salutes you—a servant of Christ Jesus who

- is always earnest in prayer for you, that you may stand firm like mature and convinced Christians, whatever be the will
13 of God for you; I can testify to his exertions on your behalf
14 and on behalf of those at Laodicea and Hierapolis. Our beloved Luke, the doctor, salutes you; so does Demas.
- 15 Salute the brothers at Laodicea, also Nympha and the
16 church which meets at her house. And when this letter has been read to you, see that it is also read in the church of the Laodiceans; also, see that you read the letter that
17 reaches you from Laodicea. And tell Archippus, 'Attend to the ministry you have received in the Lord; see that you fulfil it.'
- 18 This salutation is in my own hand, from Paul. 'Remember I am in prison. Grace be with you.'

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS

1 Paul and Silvanus and Timotheus, to the church of the Thessalonians in God the Father and the Lord Jesus Christ: grace and peace to you.

2 We always thank God for you all when we mention you
3 constantly in our prayers, as we recall your active faith and labour of love and patient hope in our Lord Jesus Christ,
4 before our God and Father. O brothers beloved by God, we
5 know he has chosen you; for our gospel came to you not with mere words but with power and with the holy Spirit, with ample conviction on our part (you know what we were
6 to you, for your own good), and you started to copy us and the Lord, welcoming the word, though it brought you
7 heavy trouble, with a joy inspired by the holy Spirit. Thus you became a pattern to all the believers in Macedonia and
8 in Achaia; for the word of the Lord has resounded from you not only through Macedonia and Achaia—no, your faith in God has reached every place. We never need to speak about
9 it. People tell us of their own accord about the visit we paid to you, and how you turned to God from idols, to serve
10 a living and a real God and to wait for the coming of his Son from heaven—the Son whom he raised from the dead, Jesus who rescues us from the Wrath to come.

2 But you remember yourselves, brothers, that our visit
2 to you was no failure. At Philippi, as you know, we had been ill-treated and insulted, but we took courage and confidence in our God to tell you the gospel of God in spite
3 of all the strain. For the appeal we make does not spring from any delusion or from impure motives—it does not work
4 by cunning; no, God has attested our fitness to be entrusted with the gospel, and so we tell the gospel not to satisfy men
5 but to satisfy the God who tests our hearts. We never resorted to flattery (you know that), nor to any pretext for
6 self-seeking (God is witness to that); we never sought honour from men, from you or from anybody else, though
7 as apostles of Christ we had the power of claiming to be men of weight; no, we behaved gently when we were among
8 you, like a nursing mother cherishing her own children, fain, in our yearning affection for you, to impart not only
the gospel of God to you but our very souls as well—you had
so won our love.

9 Brothers, you recollect our hard labour and toil, how we

worked at our trade night and day, when we preached the
 10 gospel to you, so as not to be a burden to any of you. You
 are witnesses, and so is God, to our behaviour among you
 11 believers, how pious and upright and blameless it was, how
 (as you know) we treated each of you as a father treats his
 12 children, beseeching you, encouraging you, and charging
 you to lead a life worthy of the God who called you to his
 own realm and glory.

13 We constantly thank God for this too, that when you
 received the word of the divine message from us, you took
 it not as a human word but for what it really is, the word
 14 of God. It proves effective in you believers, for you have
 started, my brothers, to copy the churches of God in Christ
 Jesus throughout Judæa; you have suffered from your com-
 15 patriots just as they have suffered from the Jews, who killed
 the Lord Jesus and the prophets, who harassed ourselves,
 16 who offend God and oppose all men by hindering us from
 speaking words of salvation to the Gentiles. So they would
 fill up the measure of their sins to the last drop! But the
 Wrath is on them to the bitter end!

17 Brothers, when we were bereft of you for a little while
 (out of sight, not out of mind), we were the more eager to
 18 see you; we had a keen longing for you. (We did want
 to reach you—I did, I Paul, more than once—but Satan
 19 stopped us.) For who is our hope, our joy, our crown of
 pride (who but you?) in the presence of our Lord Jesus on
 20 **3** his arrival? Why, you, you are our glory and joy! So,
 unable to bear it any longer, I made up my mind to be
 2 left behind at Athens all alone; I sent Timotheus our brother,
 a minister of God in the gospel of Christ, for your strength-
 3 ening and encouragement in the faith, to prevent anyone
 from being disturbed by these troubles. (Troubles are our
 4 lot, you know that well; for we told you beforehand, when
 we were with you, that “we Christians are to have trouble”—
 and, as you know, it has been so.)

5 Well then, unable to bear it any longer, I sent to find
 out about your faith, lest the Tempter had tempted you
 6 and our labour had been thrown away. But when Timo-
 theus reached me a moment ago, on his return from you,
 bringing me the good news of your faith and love and of
 how you always remember me kindly, longing to see me as
 7 I long to see you, then, amid all my own distress and trouble,
 8 I was cheered—this faith of yours encouraged me. It is life
 9 to me now, if you stand firm in the Lord. How can I render
 thanks enough to God for you, for all the joy you make me
 10 feel in presence of our God? Night and day I pray specially
 that I may see your faces and supply what is defective in

11 your faith. May our God and Father and our Lord Jesus
 12 direct my way to you! And may the Lord make you increase
 and excel in love to one another and to all men (as is my
 13 love for you), so as to strengthen your hearts and make them
 blameless in holiness before our God and Father when our
 Lord Jesus comes with all his holy ones. Amen.

4 Finally, brothers, we beg and beseech you in the Lord
 Jesus to follow our instructions about the way you are
 to live, so as to satisfy God; you are leading that life, but
 2 you are to excel in it still further. You remember the in-
 3 junctions we gave you, by authority of the Lord Jesus. It
 is God's will that you should be consecrated, that you abstain
 4 from sexual vice, that each of you should learn to take a
 5 wife for himself chastely and honourably, not to gratify
 sensual passion like *the Gentiles in their ignorance of God*;
 6 no one is to defraud or overreach his brother in this matter,
 for *the Lord avenges* all these sins, as we told you already
 7 in our solemn protest against them. God did not call us to
 8 be impure, but to be consecrated; hence, he who disregards
 this, disregards not man but the God who gave you his holy
 9 Spirit. You need no one to write to you upon brotherly
 love, for you are yourselves taught by God to love one an-
 10 other, as indeed is your practice towards all the brothers
 through all Macedonia. We beseech you, brothers, to ex-
 11 cel in this more and more; also, endeavour to live quietly,
 attend to your own business, and—as we charged you—
 12 work with your hands, so that your life may be respected by
 the outside world and be self-supporting.

13 We would like you, brothers, to understand about those
 who are asleep in death; you must not grieve for them, like
 14 the rest of men who have no hope. Since we believe that
 Jesus died and rose again, then it follows that by means of
 Jesus God will bring with him those who have fallen asleep.

15 For we tell you, as the Lord has told us, that we the living,
 who survive till the Lord comes, are by no means to take
 16 precedence of those who have fallen asleep. The Lord him-
 self will descend from heaven with a loud summons, when
 the archangel calls and the trumpet of God sounds; the
 17 dead in Christ will rise first, and then we the living, who
 survive, will be caught up along with them in the clouds to
 meet the Lord in the air, and so we shall be with the Lord
 18 forever. Now then, encourage one another with these words.

5 As regards the course and periods of time, brothers,
 2 you have no need of being written to. You know per-
 fectly well that the day of the Lord comes like a thief in
 3 the night; when 'all's well' and 'all is safe' are on the lips
 of men, then all of a sudden Destruction is upon them,

like pangs on a pregnant woman—escape there is none.

4 But, brothers, you are not in the darkness, for the Day to
5 surprise you like thieves;* you are all sons of the Light and
sons of the day. We do not belong to the night or the dark-
6 ness. Well then, we must not sleep like the rest of men,
7 but be wakeful and sober; for sleepers sleep by night and
8 drunkards are drunk by night, but we must be sober, we
who belong to the day, *clad in faith and love as our coat of*
9 *mail*, with the hope of *salvation as our helmet*—for God
destined us not for Wrath but to gain salvation through
10 our Lord Jesus Christ, who died for us that waking in life or
11 sleeping in death we should live together with him. Encour-
age one another, therefore, and let each edify the other—as
indeed you are doing.

12 Brothers, we beg you to respect those who are working
among you, presiding over you in the Lord and maintaining
13 discipline; hold them in special esteem and affection, for
the sake of their work. Be at peace among yourselves.

14 We beseech you, brothers, keep a check upon loafers, en-
courage the faint-hearted, sustain weak souls, and never lose
15 your temper with anyone; see that none of you pays back
evil for evil, but always aim at what is kind to one another
16 and to all the world; rejoice at all times, never give up
17 prayer, thank God for everything—such is his will for you in
18 Christ Jesus; never quench the fire of the Spirit, never dis-
19 dain prophetic revelations but test them all, retaining what
20 is good and *abstaining from whatever kind is evil*.
21

22 May the God of peace consecrate you through and through!
Spirit, soul, and body, may you be kept without break or
24 blame till the arrival of our Lord Jesus Christ! He who
calls you is faithful, he will do this.

25 Pray for us too, brothers.

26 Salute every one of the brothers with a holy kiss.

27 I adjure you by the Lord to have this letter read aloud to
all the holy brothers.

28 The grace of our Lord Jesus Christ be with you. Amen.

* Reading κλέπτας.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS

1 Paul and Silvanus and Timotheus, to the church of the
Thessalonians in God our Father and the Lord Jesus
2 Christ: grace and peace to you from God the Father and the
Lord Jesus Christ.
3 We are bound always to thank God for you, brothers—
it is proper that we should, because your faith grows apace
4 and your mutual love, one and all, is increasing. So much
so, that throughout the churches of God we are proud of
you, proud of the steadfastness and faith you display through
all the persecutions and the troubles in which you are in-
5 volved. They are proof positive of God's equity; you are
6 suffering for the realm of God, and he means to make you
worthy of it—since God considers it but just
to repay with trouble those who trouble you,
7 and repay you who are troubled (as well as us) with
rest and relief,
when the Lord Jesus is revealed from heaven
together with the angels of his power *in flaming fire,*
8 *to inflict punishment on those who ignore God,*
even on those who refuse obedience to the gospel of our
Lord Jesus,
9 men who will pay the penalty of being destroyed eternally
from the presence of the Lord
and from the glory of his might,
10 *when he comes to be glorified in his saints*
and marvelled at in all believers
on that day (for our testimony has found confirmation * in
11 your lives). In view of this we always pray for you,
asking our God to make you worthy of his calling and by
his power to fulfil every good resolve and every effort of
12 faith, *so that the name of our Lord Jesus may be glorified in*
you (and you glorified in him), by the grace of our God and
the Lord Jesus Christ.

2 With regard to the arrival of our Lord Jesus Christ
2 and our muster before him, I beg you, brothers, not to
let your minds get quickly unsettled or excited by any
spirit of prophecy or any declaration or any letter purport-
ing to come from me, to the effect that the Day of the
3 Lord is already here. Let nobody delude you into this

* Reading with Markland and Hort ἐπιστώθη (104 469 Ambrosiaster) for the ἐπιστεύθη of most manuscripts and all versions.

- belief, whatever he may say. It will not come till the Rebellion takes place first of all, with the revealing of the
- 4 Lawless * One, the doomed One, the adversary *who vaunts himself above and against every* so-called god or object of worship, actually *seating himself in the temple of God* with
- 5 the proclamation that he himself is God. Do you not remember how I used to tell you this when I was with you?
- 6 Well, you can recall now what it is that restrains him from
- 7 being revealed before his appointed time. For the secret force of lawlessness is at work already; only, it cannot be revealed till he who at present restrains it is removed.
- 8 Then shall the Lawless One be revealed,
whom the Lord Jesus *will destroy with the breath of his lips*
and quell by his appearing and arrival—
- 9 that One whose arrival is due to Satan's activity,
with the full power, the miracles and portents, of falsehood,
- 10 and with the full deceitfulness of evil for those who are doomed to perish,
since they refuse to love the Truth that would save them.
- 11 Therefore God visits them with an active delusion,
till they put faith in falsehood,
- 12 so that all may be doomed who refuse faith in the Truth but delight in evil.
- 13 Now we are bound always to thank God for you, brothers *beloved by the Lord*, because God has chosen you as the first to be reaped for salvation, by the consecration of your
- 14 spirit and by faith in the Truth; it was for this that he called you by our gospel, to gain the glory of our Lord
- 15 Jesus Christ. Well then, brothers, stand firm and hold to the rules which you have learned from us orally or by letter.
- 16 And may our Lord Jesus Christ himself and God our Father, who has loved us and given us eternal encouragement and
- 17 good hope, graciously encourage your hearts and strengthen them for all good in deed and word.
- 3 Finally, brothers, pray for us, that the word of the Lord may speed on and triumph, as in your own case,
- 2 and that you and I may be delivered from perverse and
- 3 evil men—for the faith is not held by all. However, the Lord is faithful; he will be sure to strengthen you and protect you from the Evil one.
- 4 We rely upon you in the Lord, confident that you do and
- 5 will do what we enjoin. May the Lord direct your hearts towards God's love and towards Christ's patience!

* Reading ἀνομίας with N B, etc., for the Western paraphrastic ἀμαρτίας.

6 Brothers, we charge you in the name of our Lord Jesus
 Christ to shun any brother who is loafing, instead of follow-
 7 ing the rule you received * from us. For you know very
 8 well how to copy us; we did not loaf in your midst, we did
 not take free meals from anyone; no, toiling hard at our
 trade, we worked night and day, so as not to be a burden
 9 to any of you. Not that we have no right to such support;
 10 it was simply to give you a pattern to copy. We used to
 charge you, even when we were with you, 'If a man will
 11 not work, he shall not eat.' But we are informed that some
 of your number are loafing, busybodies instead of busy.
 12 Now in the Lord Jesus Christ we charge and exhort such
 persons to keep quiet, to do their work and earn their own
 living.

13 As for yourselves, brothers, never grow tired of doing what
 14 is right. Only, if anyone will not obey our orders in this
 letter, mark that man, do not associate with him—that will
 15 make him feel ashamed! You are not to treat him as an
 enemy, but to put him under discipline as a brother.

16 May the Lord of peace himself grant you peace con-
 tinually, whatever comes.

The Lord be with you all.

17 The salutation is in my own hand, Paul's; that is a mark
 18 in every letter of mine. This is how I write. 'The grace of
 our Lord Jesus Christ be with you all.'

* Reading παρελάβετε with B G, etc., for παρελάβοσαν.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHEUS

1 Paul an apostle of Christ Jesus by command of God
2 our Saviour and Christ Jesus our Hope, to Timotheus
his lawful son in the faith: grace, mercy, peace from God
the Father and Christ Jesus our Lord.

3 As I asked you when I was on my way to Macedonia, stay
where you are at Ephesus and warn certain individuals
4 against teaching novelties and studying myths and inter-
minable genealogies; such studies bear upon speculations
rather than on the divine order which belongs to faith.
5 Whereas the aim of the Christian discipline is the love that
springs from a pure heart, from a good conscience, and
6 from a sincere faith. Certain individuals have failed here
7 by turning to empty argument; doctors of the Law is what
they want to be, but they have no idea either of the meaning
of the words they use or of the themes on which they harp.
8 I am well aware that 'the Law is admirable'—provided that
9 one makes a lawful use of it; he must keep in mind that no
law is ever made for honest people but for the lawless and
the insubordinate, for the impious and the sinful, for the
irreverent and the profane, for parricides and matricides,
10 murderers, immoral persons, sodomites, kidnappers, liars,
11 perjurers, and whatever else is contrary to sound doctrine as
laid down by that glorious gospel of the blessed God with
which I have been entrusted.

12 I render thanks to Christ Jesus our Lord, who has made
me able for this; he considered me trustworthy and ap-
13 pointed me to the ministry, though I had formerly been a
blasphemer and a persecutor and a wanton aggressor. I
obtained mercy because in my unbelief I had acted out of
14 ignorance; and the grace of our Lord flooded my life, along
15 with the faith and love that Christ Jesus inspires. It is a
sure word, it deserves all praise, that "Christ Jesus came
into the world to save sinners"; and though I am the fore-
16 most of sinners, I obtained mercy, for the purpose of furnish-
ing Christ Jesus with a supreme proof of his utter patience,
a typical illustration of it for all who were to believe in him
17 and gain eternal life. To the King of eternity, immortal,
invisible, the only God, be honour and glory for ever and
ever: Amen.

18 I transmit these injunctions to you, Timotheus my son, in
accordance with what the prophets said who first directed

19 me to you; fight the good fight on these lines, holding to
 faith and a good conscience. Certain individuals have
 scouted the good conscience and thus come to grief over their
 20 faith—including Hymenæus and Alexander, whom I have
 made over to Satan. That will teach them to stop their
 blasphemous ongoings!

2 Well, my very first counsel is that supplications,
 prayers, petitions, and thanksgiving, are to be offered
 2 for all men—for kings and all in authority, that we may
 3 lead a quiet, tranquil life in all godliness and gravity. It is
 4 good to pray thus, it is acceptable to our Saviour, to the
 God who desires all men to be saved and to attain the
 5 knowledge of the Truth. For “there is one God” and “one
 intermediary between God and men, the man Christ Jesus
 6 who gave himself as a ransom for all”:—in due time this
 7 was attested, and I was appointed to be its herald and
 apostle (I am not telling a lie, it is the truth), to teach the
 Gentiles faith and truth.

8 Now I want the men to offer prayer at any meeting of
 the church; and let the hands they lift to heaven be holy
 9—they must be free from anger and dissension. Women
 in turn are to dress modestly and quietly in seemly garb;
 they are not to adorn themselves with plaits of hair, with
 10 gold or pearls or expensive finery, but with good deeds (as
 11 befits women who make a religious profession). A woman
 12 must listen quietly in church and be perfectly submissive; I
 allow no woman to teach or dictate to men, she must keep
 13 quiet. For Adam was created first, then Eve; and Adam
 14 was not deceived, it was Eve who was deceived and who fell
 15 into sin. However, women will get safely through childbirth,
 if they continue to be faithful and loving and holy as well as
 unassuming.

3 It is a popular * saying that “whoever aspires to office
 2 is set upon an excellent occupation.” Well, for the office
 of a bishop a man must be above reproach; he must be
 married only once, he must be temperate, master of himself,
 3 unruffled, hospitable, a skilled teacher, not a drunkard, not
 violent, but lenient and conciliatory, not a lover of money,
 4 able to manage his own household properly and to keep his
 5 children submissive and perfectly respectful (if a man does
 not know how to manage his own household, how is he to
 6 look after the church of God?); he must not be a new
 convert, in case he gets conceited and incurs the doom
 7 passed on the devil; also, he must have a good reputation

* Reading ἀνδρόπινος. It is more easy to understand how it was altered
 to πιστός for the sake of uniformity with i. 15, etc., than vice versa.

among outsiders, in case he incurs slander and is trapped by the devil.

8 Deacons in turn are to be serious men; they are not to be
9 tale-bearers nor addicted to drink or pilfering; they must
maintain the divine truth of the faith with a pure con-
10 science. They too must be put on probation; after that, if
11 they are above reproach, they may serve as deacons. Their
wives must be serious too; they must not be slanderers,
12 they must be temperate and absolutely trustworthy. Deacons
are to be married only once, and they must manage their
13 children and their households properly. For those who do
good service as deacons win a good position for themselves
as well as great freedom in the faith of Christ Jesus.

14 Though I hope to come to you before long, I am writing
15 to you in this way, in case I am detained, to let you see
how people ought to behave within the household of God,
which is the church of the living God, the pillar and bul-
16 wark of the Truth. And who does not admit how profound
is the divine truth of our religion?—it is He who was

“manifest in the flesh,
vindicated by the Spirit,
seen by angels,
preached among the nations,
believed on throughout the world,
taken up to glory.”

4 But in later days, the Spirit distinctly declares, certain
people will rebel against the faith; they will listen to
2 spirits of error and to doctrines that dæmons teach through
3 plausible sophists who are seared in conscience—men who
prohibit marriage and insist on abstinence from foods which
God created for believing men, who understand the Truth,
4 to partake of with thanksgiving. Anything God has created
is good, and nothing is to be tabooed—provided it is eaten
5 with thanksgiving, for then it is consecrated by God’s word,
by the prayer uttered over it.

6 Lay all this before the brotherhood, and you will be an
excellent minister of Christ Jesus, brought up on the truths
of the faith and on the lessons of the good doctrine you
7 have already followed. Shut your mind against these pro-
8 fane, drivelling myths; train for the religious life. The
training of the body is of some small service, but religion
is of service in all directions; it contains the promise of life
9 both for the present and for the future. It is a sure word,
10 it deserves all praise, that “we toil and strive,* because

* Reading ἀγωνιζόμεθα. The context requires an aggressive, active verb. The “sure words” all have a more or less eschatological outlook.

our hope is fixed upon the living God, the Saviour of all men"—of believers in particular.

¹¹ Give these orders and teach these lessons. Let no one
¹² slight you because you are a youth, but set the believers an example of speech, behaviour, love, faith, and purity.
¹³ Attend to your Scripture-reading, your preaching, and your
¹⁴ teaching, till I come. You have a gift that came to you transmitted by the prophets, when the presbytery laid their
¹⁵ hands upon you; do not neglect that gift. Attend to these duties, let them absorb you, so that all men may note your
¹⁶ progress. Watch yourself and watch your teaching; stick to your work; if you do that, you will save your hearers as well as yourself.

5 Never censure an older man harshly; appeal to him
² as a father. Treat younger men like brothers, older women like mothers, younger women like sisters—with perfect propriety.

³ Widows in real need must be supported from the funds.
⁴ (When a widow has children or grandchildren, they must learn that the first duty of religion is to their own household, and that they should make some return to those who have brought them up. In God's sight this is a commendable deed.) The really forlorn widow has her hope fixed
⁵ on God, night and day she is at her prayers and supplica-
⁶ tions; whereas the widow who plunges into dissipation is
⁷ dead before ever she dies. So lay down these rules, to
⁸ prevent any reproach being incurred. Whoever does not provide for his own relatives and particularly for his own family, has repudiated the faith: he is worse than an infidel.
⁹ No one under sixty is to be put on the church's list of widows;
¹⁰ and she must have been only once married, she must have a reputation for good service, as a woman who has brought up children, shown hospitality, washed the feet of the saints, relieved distress, and interested herself in all good works.
¹¹ Refuse to put young widows on the list, for when their wanton desires make them chafe against Christ, they want
¹² to marry and thus are guilty of breaking their first troth to
¹³ Him. Besides, they become idle unconsciously * by gadding about from one house to another—and not merely idle but gossips and busybodies, repeating things they have no right
¹⁴ to mention. So I prefer young widows to marry again, to bear children, to look after their households, and not to
¹⁵ afford our opponents any chance of reviling us. As it is,
¹⁶ some widows have already strayed after Satan.—Any believer, man or woman, who has widowed relatives, must give

* I accept the conjecture λανθάνουσι for the μανθάνουσι of the canonical text, which makes the grammatical construction very awkward.

them relief; the church is not to be burdened with them; she has to relieve the widows who really need relief.

17 Presbyters who are efficient presidents are to be considered worthy of ample remuneration, particularly those who have
18 the task of preaching and teaching: Scripture says, *You must not muzzle an ox when he is treading the grain*, and, *A workman deserves his wages*.

19 Never let any charge be brought against a presbyter, unless
20 it is certified by two or three witnesses; those who are guilty of sin you should expose in public, to overawe the others.

21 In presence of God and the Lord Jesus Christ and the elect angels, I adjure you to be unprejudiced in carrying out these orders; be absolutely impartial.

22 Never be in a hurry to ordain a presbyter; do not make yourself responsible for the sins of another man—keep your
24 own life pure.* Some people's sins are notorious and call for judgment, but in some cases sin only comes out afterwards. Good works are equally conspicuous; and even when
25 they are not, they cannot escape notice for ever.

6 Let all servants who are under the yoke of slavery remember that their masters are entitled to perfect respect—otherwise it will be a scandal to the Name of God and to
2 our doctrine. Those who have Christian believers as their masters must not take liberties with them because they are brothers; they must be all the better servants because those who get the good of their service are believers and beloved.

3 This is what you are to teach and preach. Anyone who teaches novelties and refuses to fall in with the sound words of our Lord Jesus Christ and the doctrine that tallies with
4 godliness, is a conceited, ignorant creature, with a morbid passion for controversy and argument which leads only to
5 envy, dissension, insults, insinuations, and constant friction between people who are depraved in mind and deprived of
6 the Truth. They imagine religion is a paying concern. As indeed it is, rich profit, provided that it goes with a contented spirit—for we bring nothing into the world, and we
8 can take nothing out of it; if we have food and clothes,
9 we must be content with that. Those who are eager to be rich get tempted and trapped in many senseless and pernicious propensities, that drag men down to ruin and de-
10 struction. For love of money is the root of all mischief; it is by aspiring to be rich that certain individuals have gone astray from the faith and found themselves pierced

* The words, "Give up being a total abstainer; take a little wine for the sake of your stomach and your frequent attacks of illness," which follow, are either a marginal gloss or misplaced.

- 11 with many a pang of remorse. Shun that, O man of
 God, aim at integrity, godliness, faith, love, steadfastness,
 12 modesty; fight in the good fight of the faith, secure that
 life eternal to which you were called when you voiced the
 good confession in presence of many witnesses.
- 13 In presence of God who is the Life of all, and of Christ
 Jesus who testified to the good confession before Pontius
 14 Pilate, I charge you to keep your commission free from
 stain, free from reproach, till the appearance of our Lord
 15 Jesus Christ—which will be brought about in due time by
 that blessed and only Sovereign, King of kings and Lord of
 16 lords, who alone has immortality, who dwells in light that
 no one can approach, whom no man ever has seen or can
 see. To him be honour and eternal dominion: Amen.
- 17 Charge the rich of this world not to be supercilious, and
 not to fix their hopes on so uncertain a thing as riches but
 on the living God who richly provides us with all the joys
 18 of life; bid them be bountiful, rich in good works, open-
 19 handed and generous, amassing right good * treasure for
 themselves in the world to come, so as to secure the life
 which is life indeed.
- 20 O Timotheus, keep the securities of the faith intact: avoid
 the profane jargon and contradictions of what is falsely
 21 called 'Knowledge.' Certain individuals have failed in the
 faith by professing that.
- Grace be with you. Amen.

* For θεμέλιον I accept the attractive conjecture θέμα λίαν, in view of the close parallel in Tobit iv. 9–10 (θέμα γὰρ ἀγαθὸν θησαυρίζεις σεαυτῷ εἰς ἡμέραν ἀνάγκης · διότι ἐλεημοσύνη ἐκ θανάτου ρύεται).

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHEUS

1 Paul an apostle of Christ Jesus by the will of God, in
the service of the Life he has promised in Christ Jesus
2 —to his beloved son Timotheus: grace, mercy, peace, from
God the Father and Christ Jesus our Lord.
3 I render thanks to God, the God of my fathers whom I
worship with a pure conscience, as I mention you constantly
4 in my prayers. When I recall the tears you shed when
5 we parted, I long by night and day to see you again; that
would fill me with joy, for I am reminded of your sincere
faith, a faith which dwelt first in your grandmother Lois
and your mother Eunice, as it dwells (I am certain) in your-
self.
6 Hence I would remind you to rekindle the divine gift
which you received when my hands were laid upon you;
7 for God has not given us a timid spirit but a spirit of power
8 and love and discipline. So do not be ashamed to testify
to our Lord, and do not be ashamed of a prisoner of the
Lord like myself; join me in bearing suffering for the gospel,
9 by the power of the God who has saved us and called us to
a life of consecration—not for anything we have done but
because he chose to do it himself, by the grace which he
10 gave us ages ago in Christ Jesus and has now revealed in
the appearance of our Saviour Jesus Christ, who has put
down death and brought life and immortality to light by the
11 gospel. Of that gospel I have been appointed a herald and
12 an apostle and a teacher, and this is why I suffer as I do.
Still, I am not ashamed of it; I know whom I have trusted,
and I am certain that he is able to keep what I have put into
his hands, till the great Day.
13 Model yourself on the sound instruction you have had
14 from me in the faith and love of Christ Jesus. Keep the
great securities of your faith intact, by aid of the holy Spirit
15 that dwells within us. You are aware that all the
Asiatics have discarded me, including Phygelus and Hermo-
16 genes. May the Lord show favour to the household of
Onesiphorus, for many a time he braced me up; he was not
17 ashamed of my imprisonment—no, he made eager search
18 for me when he reached Rome, and he found me (may he
find favour with the Lord on the great Day! The Lord
grant it!). And you know right well what a help he was to
me in Ephesus.

2 Now, my son, be strong in the grace of Christ Jesus,
 2 and, as for the instructions I gave you in presence of
 many witnesses, transmit them to trustworthy men, that
 they may be competent to teach others.

3 Join the ranks of those who bear suffering, like a loyal
 4 soldier of Christ Jesus. No soldier gets entangled in civil
 5 pursuits; his aim is to satisfy his commander. Again, a
 competitor in the games is not crowned unless he observes
 6 the rules. The farmer who has done the work must have
 7 the first share of the fruit. Think what I mean! The Lord
 will help you to understand it perfectly.

8 Never forget "Jesus Christ risen from the dead, descended
 9 from David"—according to my gospel, for which I have to
 suffer imprisonment as if I were a criminal. (But there is
 10 no prison for the word of God.) All I endure is for the sake
 of the elect, to let them obtain their share of the salvation
 11 of Christ Jesus and also of eternal glory. It is a sure word,
 that

"If we have died with him, we shall live with him,
 12 if we endure, then we shall reign with him,
 if we disown him, then he will disown us,
 13 if we are faithless, he remains faithful"—
 for he cannot be untrue to himself.

14 Remind men of this: adjure them before the Lord not
 to bandy arguments—no good comes out of that, it only
 15 means the undoing of your audience. Do your utmost to
 let God see that you at least are a sound workman, with no
 need to be ashamed of the way you handle the word of the
 16 Truth. Avoid all that profane jargon, for it leads people
 17 still further into irreligion, and their doctrine spreads like
 18 a gangrene. So it is with Hymenæus and Philetus; they
 have failed in the Truth by arguing that the resurrection
 has taken place already, and they are undermining some
 19 people's faith. But the solid foundation laid by God re-
 mains, and this is its inscription:

the Lord cares for His own,
 and

'let everyone who names the name of the Lord give up
 20 evil.' In any great house there are indeed vessels not
 only of gold and silver but also of wood and clay, some for
 21 noble, some for menial service. If one will only keep clear
 of the latter, he will be put to noble use, he will be conse-
 crated and useful to the Owner of the House, he will be
 22 set apart for good work of all kinds. So shun the lusts of
 youth and aim at integrity, faith, love and peace, in the
 company of those who invoke the Lord out of a pure heart.

23 Shut your mind against foolish, popular controversy; be

24 sure that only breeds strife. And the Lord's servant must
not be a man of strife; he must be kind to everybody, a
25 skilled teacher, a man who will not resent injuries; he must
be gentle in his admonitions to the opposition—perhaps God
26 may let them change their mind and admit the Truth; they
may come to their senses again and escape the snare of the
devil, as they are brought back to life by God to do his will.

3 Mark this, there are hard times coming in the last
2 days. For men will be selfish, fond of money, boastful,
haughty, abusive, disobedient to their parents, ungrateful,
3 irreverent, callous, relentless, scurrilous, dissolute, and sav-
4 age; they will hate goodness, they will be treacherous, reck-
5 less and conceited, preferring pleasure to God—for though
they keep up a form of religion, they will have nothing to
6 do with it as a force. Avoid all such. Some of them worm
their way into families and get hold of women-folk who
feel crushed by the burden of their sins—wayward creatures
7 of impulse, always curious to learn and never able to attain
8 the knowledge of the Truth. For these guides of theirs are
hostile to the Truth, just as Jannes and Jambres were hos-
tile to Moses; they are depraved in mind and useless for any
9 purpose of faith. However, they will get no further, for
their aberration will be detected by everyone, as was the
case with these magicians.

10 Now you have followed my teaching, my practice, my
11 aims, my faith, my patience, my love, my steadfastness, my
persecutions, my sufferings—all that befell me at Antioch,
Iconium and Lystra, all the persecutions I had to undergo,
12 from which the Lord rescued me. (Yes, and all who would
live the religious life in Christ Jesus will be persecuted.)
13 Bad characters and impostors will go from bad to worse,
14 deceiving others and deceived themselves; but hold you to
what you have been taught, hold to your convictions, re-
15 member who your teachers were, remember how you have
known from childhood the sacred writings that can impart
16 saving wisdom by faith in Christ Jesus. All scripture is
inspired by God and profitable for teaching, for reproof, for
17 amendment, and for moral discipline, to make the man of
God proficient and equip him for good work of every kind.

4 In presence of God and of Christ Jesus who will judge
the living and the dead, in the light of his appearance
2 and his reign, I adjure you to preach the word; keep at it in
season and out of season, refuting, checking, and exhorting
men; never lose patience with them, and never give up your
3 teaching; for the time will come when people decline to be
taught sound doctrine, they will accumulate teachers to suit

- 4 themselves and tickle their own fancies, they will give up listening to the Truth and turn to myths.
- 5 Whatever happens, be self-possessed, flinch from no suffering, do your work as an evangelist, and discharge all your duties as a minister.
- 6 The last drops of my own sacrifice are falling; my time
7 to go has come. I have fought in the good fight; I have run
8 my course; I have kept the faith. Now the crown of a good life awaits me, with which the Lord, that just Judge, will reward me on the great Day—and not only me but all who have loved and longed for his appearance.
- 9 Do your best to come soon to me, for Demas, in his love
10 for this world, has deserted me and gone to Thessalonica;
11 Crescens is off to Gaul, Titus to Dalmatia, Luke is the only one who is with me. Pick up Mark and bring him along
12 with you, for he is useful in helping me. (I have had to
13 send Tychicus to Ephesus.) When you come, bring the mantle I left at Troas with Carpus, also my books, and particularly my papers.
- 14 Alexander the blacksmith has done me great harm: *the*
15 *Lord will pay him back for what he has done* (beware of him), for he has been bitterly hostile to anything I have
16 said. The first time I had to defend myself, I had no supporters; everyone deserted me. (God grant it may not be
17 brought up against them!) But the Lord supported me and gave me strength to make a full statement of the gospel, for all the heathen to hear it, and I was rescued *from the*
18 *jaws of the lion*. The Lord will rescue me from every assault of evil, he will bring me safe to his own realm in heaven. To him be glory for ever and ever! Amen.
- 19 Salute Prisca and Aquila and the household of Onesiphorus.
- 20 Erastus stayed on at Corinth; I left Trophimus ill at
21 Miletus. Do your best to come before winter.
Eubulus salutes you; so do Pudens, Linus, Claudia, and all the brotherhood.
- 22 The Lord Jesus be with your spirit.
Grace be with you.

THE EPISTLE OF PAUL TO TITUS

1 Paul a servant of God and an apostle of Jesus Christ
2 for the faith of God's elect and for their knowledge of
3 the Truth that goes with a religious life, serving in hope
4 of the life eternal which God, who never lies, promised ages
5 ago—he gave effect to his word in due time by a proclama-
6 tion with which I have been entrusted by command of God
7 our Saviour:—to Titus my lawful son in the faith we hold
8 in common; grace and peace from God the Father and Christ
9 Jesus our Saviour.

10 I left you behind in Crete in order to finish putting things
11 right and also to appoint presbyters in every town as I
12 told you, men who are above reproach, only once married,
13 with children who believe and who are not liable to the
14 charge of being profligate or insubordinate. [For a bishop
15 must be above reproach—he is a steward of God's house—he
16 must not be presumptuous or hot-tempered or a drunkard
17 or violent or addicted to pilfering; he must be hospitable, a
18 lover of goodness, master of himself, a just man, a religious
19 man, and abstemious; he must hold by the sure truths of
20 doctrine, so as to be able to give instruction in sound doc-
21 trine and refute objections raised by any.]* For there are
22 plenty of insubordinate creatures who impose on people with
23 their empty arguments, particularly those who have come
24 over from Judaism; they must be silenced, for they are
25 undermining whole families by teaching objectionable doc-
26 trine for the base end of making money. It has been said
27 by one of themselves, by a prophet of their own, that—

28 “Cretans are always liars, evil beasts, lazy gluttons.”
29 That is a true statement. So deal sharply with them, to
30 have them sound in the faith instead of studying Jewish
31 myths and rules laid down by men who discard the Truth.
32 For the pure all things are pure, but nothing is pure for
33 the polluted and unbelieving; their very mind and conscience
34 are polluted; they profess to know God, but they deny him
35 by their deeds; they are detestable, disobedient, and useless
36 for good work of any kind.

2 You must instruct people in what is due to sound
3 doctrine. Tell the older men to be temperate, serious,
4 masters of themselves, sound in faith, in love, and in sted-

* This passage seems to have been added, rather awkwardly, to the original text.

3 fastness. Tell the older women also to be reverent in their demeanour and not to be slanderers or slaves to drink; 4 they must give good counsel, so that the young women may 5 be trained to love their husbands and children, to be mistress of themselves, chaste, domestic, kind, and submissive to their husbands—otherwise it will be a scandal to the 6 gospel. Tell the young men also to be masters of themselves at all points; set them an example of good conduct; 8 be sincere and serious in your teaching, let your words be sound and such that no exception can be taken to them, so that the opposite side may be confounded by finding 9 nothing that they can say to our discredit. Tell servants to be submissive to their masters and to give them satisfaction all round, not to be refractory, not to embezzle, but to prove themselves truly faithful at all points, so as to be an ornament to the doctrine of God our Saviour in all respects. For the grace of God has appeared to save all 12 men, and it schools us to renounce irreligion and worldly passions and to live a life of self-mastery, of integrity, and 13 of godliness in this present world, awaiting the blessed hope of the appearance of the Glory of the great God and of 14 our Saviour Christ Jesus, who gave himself up for us to redeem us from all iniquity and secure himself a clean people, with a zest for good deeds.

15 Tell them all this, exhort and reprove them with full authority; let no one slight you.

3 Remind them to be submissive to their rulers and authorities; they must be obedient, they must be ready 2 for any good work, they must abuse no one, they must not quarrel, but be conciliatory, displaying perfect gentleness to 3 all men. For we ourselves were once senseless, disobedient, astray, enslaved to all manner of passions and pleasures; we spent our days in malice and envy, we were hateful, and 4 we hated one another. But “the goodness and affection of 5 God our Saviour appeared; and he saved us, not for any good deeds we had done but from his own pity for us, by the water that means regeneration and renewal under the holy 6 Spirit which he poured upon us richly through Jesus Christ 7 our Saviour, that we might be justified by his grace and 8 become heirs to the hope of life eternal.” That is a sure saying.

I want you to insist on this, that those who have faith in God make a point of practising honourable occupations. 9 Such counsels are right and good for men. But avoid foolish controversy, and let genealogies and dissensions and strife over the Law alone, for these are fruitless and futile.

10 After a first and a second warning have no more to do

- 11 with a factious person; you may be sure a man like that is perverted; he is sinning and he knows it.
- 12 When I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, for I have decided to winter
- 13 there. Give a hearty send-off to Zenas the jurist and
- 14 Apollos; see that they want for nothing. Our people must really learn to practise honourable occupations, so as to be able to meet such special occasions; they must not be idle.
- 15 All who are with me salute you.
Salute those who love us in the faith.
Grace be with you all.

THE EPISTLE OF PAUL TO PHILEMON

1 Paul a prisoner of Christ Jesus and brother Timotheus,
2 to our beloved fellow-worker Philemon, to our sister
3 Apphia, to our fellow-soldier Archippus, and to the church
4 that meets in your house: grace and peace to you from God
5 our Father and the Lord Jesus Christ.
6 I always thank my God when I mention you in my
7 prayers; for as I hear of your love and loyalty to the Lord
8 Jesus and to all the saints, I pray that by their participation
9 in your loyal faith they may have a vivid sense of how much
10 good we * Christians can attain.
11 I have had great joy and encouragement over your love,
12 my brother, over the way you have refreshed the hearts of
13 the saints. Hence, although in Christ I would feel quite
14 free to order you to do your duty, I prefer to appeal to you
15 on the ground of love. Well then, as Paul the old man, who
16 nowadays is a prisoner for Christ Jesus, I appeal to you on
17 behalf of my spiritual son born while I was in prison. It is
18 Onesimus (Worth)! Once you found him a worthless
19 character, but nowadays he is 'worth' something to you and
20 me. I am sending him back to you, and parting with my very
21 heart. I would have liked to keep him beside me, that as
22 your deputy he might serve me during my imprisonment for
the gospel; but I did not want to do anything without your
consent, so that your goodness to me might come of your
own free will, without any appearance of constraint.
Perhaps this was why you and he were parted for a while,
that you might get him back for good, no longer a mere
slave but something more than a slave—a beloved brother;
especially dear to me but how much more to you as a man
and as a Christian! You count me a partner? Then re-
ceive him as you would receive me, and if he has cheated
you of any money or owes you any sum, put that down to
my account. This is in my own handwriting: 'I Paul promise
to refund it'—not to mention that you owe me, over and
above, your very soul. Come, brother, let me have some
return from you in the Lord! Refresh my heart in Christ.
I send you this letter, relying on your obedience; I know
you will do even more than I ask. And get quarters ready

*Reading ἡμῖν instead of ὑμῖν. As Lightfoot observes, "scribes would be strongly tempted to alter ἡμῖν into ὑμῖν from a misapprehension of the sense, and a wish to apply the words to Philemon and his household."

for me, for I am hoping that by your prayers I shall be restored to you.

23 Epaphras my fellow-prisoner in Christ Jesus salutes you.

24 So do Mark, Aristarchus, Demas and Luke, my fellow-workers.

25 The grace of the Lord Jesus Christ be with your spirit. Amen.

THE EPISTLE TO THE

HEBREWS

1 Many were the forms and fashions in which God
2 spoke of old to our fathers by the prophets, but in these
days at the end he has spoken to us by a Son—a Son whom
he has appointed heir of the universe, as it was by him that
3 he created the world. He, reflecting God's bright glory and
stamped with God's own character, sustains the universe
with his word of power; when he had secured our purifica-
tion from sins, he sat down at the right hand of the Majesty
4 on high; and thus he is superior to the angels, as he has
5 inherited a Name superior to theirs. For to what angel
did God ever say,

*'Thou art my son,
to-day have I become thy father?'*

Or again,

*'I will be a father to him,
and he shall be a son to me?'*

6 And further, when introducing the First-born into the world,
he says,

'Let all God's angels worship him.'

7 While he says of angels,

*'Who turns his angels into winds,
his servants into flames of fire,'*

8 he says of the Son,

*'God is thy throne for ever and ever,
thy royal sceptre is the sceptre of equity:*

9 *thou hast loved justice and hated lawlessness,*
therefore God, thy God, has consecrated thee
with the oil of rejoicing beyond thy comrades'—*

10 and,

*'Thou didst found the earth at the beginning, O Lord,
and the heavens are the work of thy hands;*

11 *they shall perish, but thou remainest,
they shall all be worn out like a garment,*

12 *thou wilt roll them up like a mantle and † they shall be
changed,*

*but thou art the same,
and thy years never fail.'*

13 To what angel did he ever say,

* Reading ἀνομίαν instead of ἀδικίαν.

† Omitting [ὡς ἱμάτιον], which has been repeated from the previous line.

*'Sit at my right hand,
till I make your enemies a footstool for your feet'?*

14 Are not all angels merely spirits in the divine service, commissioned for the benefit of those who are to inherit salvation?

2 We must therefore pay all the more attention to what
2 we have heard, lest we drift away. For if the divine word spoken by angels held good, if transgression and disobedience
3 met with due punishment in every case, how shall we escape the penalty of neglecting a salvation which was originally proclaimed by the Lord himself and guaranteed to us by
4 those who heard him, while God corroborated their testimony with signs and wonders and a variety of miraculous powers, distributing the holy Spirit as it pleased him.

5 For the world to come, of which I am speaking, was not
6 put under the control of angels. One writer, as we know, has affirmed,

*What is man, that thou art mindful of him?
or the son of man, that thou carest for him?*

7 *For a little while thou hast put him lower than the angels,
crowning him with glory and honour,*

8 *putting all things under his feet.**

Now by *putting all things under him*, the writer meant to leave nothing outside his control. But, as it is, we do not

9 yet see *all things controlled* by man; what we do see is Jesus *who was put lower than the angels for a little while* to suffer death, and who has been *crowned with glory and honour*, that by God's grace he might taste death for everyone.

10 In bringing many sons to glory, it was befitting that He for whom and by whom the universe exists, should perfect the

11 pioneer of their salvation by suffering. For sanctifier and sanctified have all one origin. That is why he is not ashamed to call them brothers, saying,

12 *'I will proclaim thy name to my brothers,
in the midst of the church I will sing of thee,'*

13 and again,

'I will put my trust in him,'

and again,

'Here am I and the children God has given me.'

14 Since the children then share blood and flesh, he himself participated in their nature, so that by dying he might crush him who wields the power of death (that is to say, the devil)

15 and release from thralldom those who lay under a life-long
16 fear of death. (For of course it is not angels that *he suc-*
17 *cours*, it is *the offspring of Abraham*.) He had to resemble

* Omitting καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου.

his brothers in every respect, in order to prove a merciful and faithful high priest in things divine, to expiate the sins of the People; it is as he suffered by his temptations that he is able to help the tempted.

3 Holy brothers, you who participate in a heavenly calling, look at Jesus then, at the apostle and high priest of our confession; he is faithful to Him who appointed him. For while Moses also was *faithful in every department of God's house*, Jesus has been adjudged greater glory than Moses, inasmuch as the founder of a house enjoys greater honour than the house itself. (Every house is founded by someone, but God is the founder of all.) Besides, while Moses was *faithful in every department of God's house* as an attendant—by way of witness to the coming revelation—Christ is faithful as a Son over God's house.

Now we are this house of God, if we will only hold on, confident and proud of our hope.* Therefore, as the Holy Spirit says,

*To-day, when you hear his voice,
harden not your hearts as at the Provocation,
on the day of the Temptation in the desert,
where your fathers put me to the proof,
and for forty years felt what I could do.
Therefore I grew exasperated with that generation,
I said, 'They are always astray in their heart':
They would not learn my ways;
so I swore in my anger,
'they shall never enter my Rest.'*

Brothers, take care lest there be a wicked, unbelieving heart in any of you, moving you to be apostates from the living God. Rather admonish one another daily, so long as this word *To-day* is uttered, that none of you may be deceived by sin and *hardened*. For we only participate in Christ provided that we hold firm to the very end the confidence with which we started, this word ever sounding in our ears,

*To-day, when you hear his voice,
harden not your hearts as at the Provocation.*

Who heard and yet *provoked* him? Was it not all who left Egypt under the leadership of Moses? And with whom was he *exasperated for forty years*? Was it not with those who sinned, whose *corpses fell in the desert*? And to whom *did he swear that they would never enter his Rest*? To whom but those who disobeyed? Thus we see it was owing to unbelief that they could not enter.

* Omitting *μεχρὶ τέλους βεβαίαν*, which has probably been inserted from ver. 14, where the same words occur in a similar connexion.

4 Well then, as the promise of entrance into his Rest
 2 is still left to us, let us be afraid of anyone being judged
 2 to have missed it. For we have had the good news as well
 as they; only, the message they heard was of no use to them,
 3 because it did not meet with * faith in the hearers. For we
 do *enter the Rest* by our faith: according to his word,

As I swore in my anger,

they shall never enter my Rest—

although *his works* were all over, by the foundation of the
 4 world. For he says this somewhere about the seventh day:
And God rested from all his works on the seventh day.
 5 And again in this passage, *they shall never enter my Rest.*
 6 Since then it is reserved for some *to enter it*, and since those
 who formerly got the good news failed to enter, owing to
 7 their disobedience, he again fixes a day; *To-day*—as he says
 in 'David' after so long an interval and as has been already
 quoted—

To-day, when you hear his voice,

harden not your hearts.

8 Thus if Joshua had given them Rest, God would not speak
 9 later about another day. There is a sabbath-Rest, then,
 10 reserved still for the People of God (for once *a man enters*
His rest, he *rests from work* just as God did).

11 Let us be eager then *to enter that Rest*, lest anyone fall
 12 into the same sort of disobedience. For the Logos of God
 is a living thing, active and more cutting than any sword
 with double edge, penetrating to the very division of soul
 and spirit, joints and marrow—scrutinizing the very thoughts
 13 and conceptions of the heart. And no created thing is hidden
 from him; all things lie open and exposed before the eyes of
 him with whom we have to reckon.

14 As we have a great high priest, then, who has passed
 through the heavens, Jesus the Son of God, let us hold fast
 15 to our confession; for ours is no high priest who cannot have
 sympathy with our weaknesses, but one who has been tempted
 16 in every respect like ourselves, yet without sinning. So let us
 approach the throne of grace with confidence, that we may
 receive mercy and find grace to help us in the hour of need.

5 Every high priest who is selected from men and ap-
 pointed to act on behalf of men in things divine, offer-
 2•ing gifts and sacrifices for sins, can deal gently with those
 who err through ignorance, since he himself is beset with
 3 weakness—which obliges him to present offerings for his
 4 own sins as well as for those of the People. Also, it is an

* Reading συγκεκρασμένους or συγκεκραμένους with \aleph , the Old Latin, the Peshitto, etc.

office which no one elects to take for himself; he is called to
 5 it by God, just as Aaron was. Similarly Christ was not
 raised to the glory of the high priesthood by himself but by
 Him who declared to him,

*Thou art my son,
 to-day have I become thy father.*

6 Just as elsewhere he says,

Thou art a priest for ever, with the rank of Melchizedek.

7 In the days of his flesh, with bitter cries and tears, he offered
 prayers and supplications to Him who was able to save him
 from death; and he was heard, because of his godly fear.

8 Thus, Son though he was, he learned by all he suffered how
 9 to obey, and by being thus perfected he became the source
 10 of eternal salvation for all who obey him, being designated
 by God high priest *with the rank of Melchizedek*.

11 On this point I have a great deal to say, which it is hard
 to make intelligible to you. For you have grown dull of
 12 hearing. Though by this time you should be teaching other
 people, you still need someone to teach you once more the
 rudimentary principles of the divine revelation. You still
 13 need milk, not solid food. (For anyone who is fed on milk
 14 is unskilled in moral truth; he is a mere babe. Whereas
 solid food is for the mature, for those who have their facul-
 ties trained by exercise to distinguish good and evil.)

6 Let us pass on then to what is mature, leaving ele-
 mentary Christian doctrine behind, instead of laying
 the foundation over again with repentance from dead works,
 2 with faith in God, with instruction about ablutions and
 the laying on of hands, about the resurrection of the dead
 3 and eternal punishment. With God's permission, we will
 4 take this step.* For in the case of people who have been
 once enlightened, who tasted the heavenly Gift, who par-
 5 ticipated in the holy Spirit, who tasted the goodness of
 God's word and the powers of the world to come, and then
 6 fell away—it is impossible to make them repent afresh, since
 they crucify the Son of God in their own persons and hold
 7 him up to obloquy. For *land* which absorbs the rain that
 often falls on it, and bears *plants* that are useful to those
 8 for whom it is tilled, receives a blessing from God; whereas,
 if it *produces thorns and thistles*, it is reprobate and on the
 verge of being *cursed*—its fate is to be burned.

9 Though I say this, beloved, I feel sure you will take the
 10 better course that means salvation. God is not unfair; he
 will not forget what you have done, nor the love you have
 shown for his sake in ministering, as you still do, to the

* Reading ποιήσομεν instead of ποιήσωμεν.

11 saints. It is my heart's desire that each of you would prove
equally keen upon realizing your full hope to the very end,
12 so that, instead of being slack, you may imitate those who
inherit the promises by their stedfast faith.

13 For in making a promise to Abraham God *swore by him-*
14 *self* (since he could swear by none greater), *I will indeed*
15 *bless you and multiply you.* Thus it was that by stedfastness
16 Abraham obtained what he had been promised. For as men
swear by a greater than themselves, and as an oath means
17 to them a guarantee that ends any dispute, God, in his desire
to afford the heirs of the Promise a special proof of the solid
18 character of his purpose, interposed with an oath; so that by
these two solid facts (the Promise and the Oath), where it is
impossible for God to be false, we refugees might have strong
19 encouragement to seize the hope set before us, anchoring the
soul to it safe and secure, as *it enters the inner Presence be-*
hind the veil.

20 There Jesus entered for us in advance, when he be-
came high priest *for ever with the rank of Melchizedek.*

7 For Melchizedek, king of Salem, priest of the Most
High God, who met Abraham on his return from the
2 slaughter of the kings and blessed him, who had a tenth
part of everything assigned him by Abraham—this Mel-
chizedek is primarily a king of righteousness (such is the
meaning of his name); then, besides that, king of Salem
3 (which means, king of peace). He has neither father nor
mother nor genealogy, neither a beginning to his days nor
an end of his life, but, resembling God's Son, continues to
4 be priest permanently. Mark the dignity of this man;
the patriarch Abraham paid him a tenth of the spoils.
5 Those sons of Levi who receive the priestly office are indeed
ordered by law to tithe the people (that is, their brothers),
6 although the latter are descended from Abraham; but he
who had no Levitical genealogy actually tithed Abraham
7 and blessed the possessor of the promises! (And there is
no question that it is the inferior who is blessed by the
8 superior.) Again, it is mortal men in the one case who
receive tithes, while in the other it is one of whom the
9 witness is that 'he lives.' In fact, we might almost say
that even Levi the receiver of tithes paid tithes through
10 Abraham; for he was still in the loins of his father when
11 Melchizedek met him. Further, if the Levitical priest-
hood had been the means of reaching perfection (for it was
on the basis of that priesthood that the Law was enacted
for the People), why was it still necessary for another sort
of priest to emerge with the rank of Melchizedek, instead of
12 simply with the rank of Aaron (for when the priesthood is

13 changed, a change of law necessarily follows)? He who is
 thus described belongs to another tribe, no member of which
 14 ever devoted himself to the altar; for it is evident that our
 Lord sprang from Judah, and Moses never mentioned priest-
 15 hood in connexion with that tribe. This becomes all the
 more plain when another *priest emerges resembling Melchiz-*
 16 *edek*, one who has become priest by the power of an in-
 dissoluble Life and not by the law of an external command;
 17 for the witness to him is,

Thou art priest for ever, with the rank of Melchizedek.

18 A previous command is set aside on account of its weak-
 19 ness and uselessness (for the Law made nothing perfect),
 and there is introduced a better Hope, by means of which
 we can draw near to God.

20 A better Hope, because it was not promised apart from
 21 an oath. Previous priests became priests apart from any
 oath, but he has an oath from Him who said to him,

*The Lord has sworn, and he will not change his mind,
 thou art a priest for ever.*

22 And this makes Jesus surety for a superior covenant.

23 Also, while they became priests in large numbers, since
 24 death prevents them from continuing to serve, he holds his
 priesthood without any successor, since he continues *for ever*.

25 Hence for all time he is able to save those who approach
 God through him, since he is always living to intercede on
 their behalf.

26 Such was the high priest for us, saintly, innocent, un-
 27 stained, lifted high above the heavens, far from all contact
 with the sinful, one who has no need, like yonder high priests,
 day by day to offer sacrifices first for their own sins and then
 for those of the People—he did that once for all in offering
 28 up himself. For the Law appoints human beings in their
 weakness to the priesthood; but the word of the Oath ap-
 points a Son who is made perfect *for ever*.

8 The point * of all this is, we do have such a high priest,
 one who is *seated at the right hand* of the throne of

2 Majesty in the heavens, and who officiates in *the sanctuary*
 or true *tabernacle set up by the Lord* and not by man.

3 Now, as every high priest is appointed to offer gifts and
 4 sacrifices, he too must have something to offer. Were he
 on earth, he would not be a priest at all, for there are priests
 5 already to offer the gifts prescribed by Law (men who serve
 a mere outline and shadow of the heavenly—as Moses was
 instructed, when he was about to execute the building of the
 tabernacle: *see*, God said, *that you make everything after the*

* Or, as Coverdale translates, "the pith." "All this" means "all the previ-
 ous argument."

6 *pattern shown you upon the mountain*). As it is, however, the divine service he has obtained is superior, owing to the fact that he mediates a superior covenant, enacted with
7 superior promises. For if the first covenant had been fault-
8 less, there would have been no occasion for a second. Whereas God does find fault with the people of that covenant, when he says:

*The day is coming, saith the Lord,
when I will conclude a new covenant with the house of
Israel and with the house of Judah.*

*It will not be on the lines of the covenant I made with their
fathers,*

9 *on the day I took them by the hand to lead out of Egypt's
land;*

*for they would not hold to my covenant,
so I let them alone, saith the Lord.*

10 *This is the covenant I will make with the house of Israel
when that day comes, saith the Lord;*

*I will set my laws within their mind,
inscribing them upon their hearts;*

I will be a God to them,

and they shall be a People to me;

11 *one citizen will no longer teach his fellow,
one man will no longer teach his brother,
saying, 'Know the Lord,'*

for all are to know me, low and high together.

12 *I will be merciful to their iniquities,
and remember their sins no more.*

13 By saying 'a new covenant,' he antiquates the first. And whatever is antiquated and aged is on the verge of vanishing.

9 The first covenant had indeed its regulations for
2 worship and a mundane sanctuary. A tent was set up, the outer tent, containing the lampstand, the table, and the loaves of the Presence; this is called the Holy place.

3 But behind the second veil was the tent called the Holy
4 of Holies, containing the golden altar of incense, and also the ark of the covenant covered all over with gold, which held the golden pot of manna, the rod of Aaron that once blossomed, and the tablets of the covenant; above this were the cherubim of the Glory, overshadowing the mercy seat. It is
5 impossible for me at present to discuss all this in detail, but
6 here are the arrangements for worship.

The priests constantly enter the first tent, in the discharge
7 of their ritual duties, but the second tent is entered only once a year by the high priest alone—and it must not be without blood, which he presents on behalf of himself and
8 the errors of the People. By this the holy Spirit means that

the way into the Holiest Presence was not disclosed so long
 9 as the first tent (which foreshadowed the present age) was
 still standing, with its offerings of gifts and sacrifices which
 cannot possibly make the conscience of the worshipper per-
 10 fect, since they relate merely to food and drink and a variety
 of ablutions—outward regulations for the body, that only
 hold till the period of the New Order.

11 But when Christ arrived as the high priest of the bliss
 that was to be, he passed through the greater and more
 perfect tent which no hands had made (no part, that is to
 12 say, of the present order), not taking any blood of goats
 and oxen but his own blood, and so entered once for all into
 13 the Holy place, securing a redemption that is eternal. For
 if the blood of goats and bulls and the ashes of a heifer,
 sprinkled on defiled persons, give them a holiness that bears
 14 on bodily purity, how much more shall the blood of Christ,
 who in the spirit of the eternal offered himself as an un-
 blemished sacrifice to God, cleanse your conscience from
 dead works to serve a living God?

15 He mediates a new covenant for this reason, that those
 who have been called may obtain the eternal inheritance
 they have been promised, now that a death has occurred
 which redeems them from transgressions involved in the
 16 first covenant. Thus, in the case of a will, the death of
 17 the testator must be announced, for a will only holds in
 cases of death; it is never valid so long as the testator is
 18 alive. Hence even the first covenant of God's will was not
 19 inaugurated apart from blood; for after Moses had an-
 nounced every command in the Law to all the people, he
 took the blood of calves and goats, together with water,
 scarlet wool and hyssop, sprinkling the book and all the
 20 people, and saying, *This is the blood of that covenant which*
 21 *is God's command for you.* He even sprinkled with blood
 the tent and all the utensils of worship in the same way.
 22 In fact, one might almost say that by Law everything is
 cleansed with blood. No blood shed, no remission of sins!
 23 Now, while the copies of the heavenly things had to be
 cleansed with sacrifices like these, the heavenly things them-
 24 selves required nobler sacrifices. For Christ has not en-
 tered a holy place which human hands have made (a mere
 type of the reality!); he has entered heaven itself, now to
 25 appear in the presence of God on our behalf. Nor was it to
 offer himself repeatedly, like the high priest entering the
 26 holy place every year with blood that was not his own:—for
 in that case he would have had to suffer repeatedly, ever
 since the world was founded. Nay, once for all, at the end

of the world, he has appeared with his self-sacrifice to abolish
 27 sin. (And just as it is appointed for men to die once and
 28 after that to be judged, so Christ, after being once sacrificed
 to bear the sins of many, will appear again, not to deal with
 sin but for the saving of those who are on the outlook for
 him.)

10 For as the Law has a mere shadow of the bliss that
 is to be, instead of representing the reality of that
 bliss, it never can perfect those who draw near with the
 2 same annual sacrifices that are perpetually offered. Other-
 wise, they would surely have ceased to be offered; for the
 worshippers, once cleansed, would no longer be conscious
 3 of sin! As it is, the sacrifices are an annual reminder of
 4 sins (but a reminder, for the blood of bulls and goats cannot
 5 possibly remove sins!). Hence, on entering the world he says,

Thou hast no desire for sacrifice or offering;

it is a body thou hast prepared for me—

6 *in holocausts and sin-offerings thou takest no delight.*

7 *So I said, 'Here I come—in the roll of the book this is
 written of me—*

I come to do thy will, O God.'

8 He begins by saying, *thou hast no desire for, thou takest
 no delight in, sacrifice and offerings and holocausts and sin-
 offerings* (and these are what are offered in terms of the
 9 Law); he then adds, *Here I come to do thy will*. He does
 10 away with the first in order to establish the second. And
 it is by this *will* that we are consecrated, because Jesus Christ
 once for all has *offered up his body*.

11 Again, while every priest * stands daily at his service,
 offering the same sacrifice repeatedly, sacrifices which never
 12 can take sins away, He offered a single sacrifice for sins and
 then *seated himself* for all time *at the right hand of God*,
 13 *to wait until his enemies are made a footstool for his feet*.
 14 For by a single offering he has made the sanctified perfect
 15 for all time. Besides, we have the testimony of the holy
 Spirit; for after saying,

16 *This is the covenant I will make with them when that day
 comes, saith the Lord,*

*I will set my laws upon their hearts,
 inscribing them upon their minds,*

he adds,

17 *And their sins and breaches of the Law I will remember
 no more.*

18 Now where these are remitted, an offering for sin exists no
 longer.

* Reading λεγεὺς instead of ἀρχιερεὺς.

19 Brothers, since we thus have confidence to enter the holy
 20 Presence in virtue of the blood of Jesus, by the fresh, living
 way which he has inaugurated for us through the veil (that
 21 is, through his flesh), and since we have *a great Priest over*
 22 *the house of God*, let us draw near with a true heart, in ab-
 solute assurance of faith, our hearts sprinkled clean from a
 23 bad conscience, and our bodies washed in pure water; let us
 hold the hope we avow without wavering (for we can rely
 24 on him who gave us the Promise); and let us consider how
 25 to stir up one another to love and good deeds, not ceasing
 to meet together, as is the habit of some, but admonishing
 one another—all the more so, as you see the Day drawing
 26 near.

For if we sin deliberately, after receiving the
 knowledge of the Truth, there is no longer any sacrifice for
 27 sins left, nothing but an awful outlook of doom, of that *burn-*
 28 *ing Wrath* which will *consume the foes* of God. Anyone
 who has rejected the law of Moses *dies* without mercy, *on*
 29 *the evidence of two or three witnesses*. How much heavier,
 do you suppose, will be the punishment assigned to him who
 has spurned the Son of God, who has profaned *the covenant-*
blood with which he was sanctified, who has insulted the
 30 Spirit of grace? We know who said, *Vengeance is mine, I*
will exact a requital: and again, *The Lord will pass sentence*
 31 *on his people*. It is an awful thing to fall into the hands of
 the living God.

32 Recall the former days when, after you were enlightened,
 33 you endured a hard struggle of suffering, partly by being
 held up yourselves to obloquy and anguish, partly by making
 34 common cause with those who fared thus; for you did sym-
 pathize with those in prison, and you took the confiscation
 of your own belongings cheerfully, conscious that elsewhere
 35 you had higher, you had lasting possessions. Now do not
 drop that confidence of yours; it carries with it a rich hope

36 of reward. Steady patience is what you need, so that after
 doing the will of God you may receive what you were prom-
 37 ised. For *in a little, a very little now,*

The Coming One will arrive without delay.

38 *Meantime my just man is to live on by his faith;*
if he shrinks back, my soul takes no delight in him.

39 We are not the men to shrink back and be lost, but to have
 faith and so to win our souls.

11 Now faith means that we are confident of what we
 2 hope for, convinced of what we do not see. It was for
 3 this that the men of old won their record. It is by faith
 we understand that the world was fashioned by the word
 of God, and thus the visible was made out of the invisible.
 4 It was by faith that Abel offered God a richer sacrifice than

Cain did, and thus won from God the record of being 'just,' on the score of what he gave; he died, but by his faith he is speaking to us still. It was by faith that Enoch was taken to heaven, so that he never died (*he was not overtaken by death, for God had taken him away*). For before he was taken to heaven, his record was that *he had satisfied * God*; and apart from faith it is impossible *to satisfy him*, for the man who draws near to God must believe that he exists and that he does reward those who seek him. It was by faith that Noah, after being told by God of what was still unseen, reverently constructed an ark to save his household; thus he condemned the world and became heir of the righteousness that follows faith. It was by faith that Abraham obeyed his call to *go forth* to a place which he would receive as an inheritance; he went forth, although he did not know where he was to go. It was by faith that he *sojourned* in the promised land, as in a foreign country, residing in tents, as did Isaac and Jacob who were co-heirs with him of the same promise; he was waiting for the City with its fixed foundations, whose builder and maker is God. It was by faith that even Sara got strength to conceive, bearing a son when she was past the age for it—because she considered that she could rely on Him who gave the promise. Thus a single man, though physically impotent, had issue in number *like the stars in heaven, countless as the sand on the seashore*. (These all died in faith without obtaining the promises; they only saw them far away and hailed them, owning that they were '*strangers and exiles upon earth*.' Now people who speak in this way plainly show that they are in search of a fatherland. If they thought of the land they have left behind, they would have time to go back, but they really aspire to the better land in heaven. That is why God is not ashamed to be called their God; he has prepared a City for them.) It was by faith, *when Abraham was put to the test, that he sacrificed Isaac*; he was ready to sacrifice *his only son*, although he had received the promises and had been told *it is through Isaac that your offspring shall be reckoned*—for he considered that God was able even to raise men from the dead. Hence he did get him back, by what was a parable of the resurrection. It was by faith that Isaac blessed Jacob and Esau in connexion with the future. It was by faith that, when Jacob was dying, he blessed each of the sons of Joseph, *bending in prayer over the head of his staff*. It was by faith that Joseph at his end thought about the exodus of the sons of

* Here, as elsewhere, "satisfy" is used in the sense of a servant giving satisfaction to his master.

23 Israel, and gave orders about his own bones. It was by faith that Moses *was hidden for three months* after birth by his parents, because *they saw* the child was *beautiful*, and
 24 had no dread of the royal decree. It was by faith that Moses refused, *when he had grown up*, to be called the son
 25 of Pharaoh's daughter; ill-treatment with God's people he preferred to the passing pleasures of sin, considering obloquy with the messiah to be richer wealth than Egypt's treasures—
 26 for he had an eye to the Reward. It was by faith that he left Egypt—not from any fear of the king's wrath; like one
 27 who saw the King Invisible, he never flinched. It was by faith that he celebrated *the passover* and performed the sprinkling by blood, so that *the destroying angel* might not
 28 touch Israel's first-born. It was by faith that they crossed the Red Sea like dry land (when the Egyptians attempted it,
 29 they were drowned). It was by faith that the walls of Jericho collapsed, after being surrounded for only seven days;
 30 and it was by faith that Rahab the harlot did not perish along with those who were disobedient, as she had given a friendly welcome to the scouts.

32 And what more shall I say? Time would fail me to tell of Gideon, of Barak, of Samson and Jephthah, of David
 33 and Samuel and the prophets—men who by faith conquered kingdoms, administered justice, obtained promises, shut the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness won to strength, proved valiant
 34 in warfare, and routed hosts of foreigners. Some were given back to their womenkind, raised from the very dead; others were broken on the wheel, refusing to accept release, that
 35 they might obtain a better resurrection; others, again, had to experience scoffs and scourging, aye chains and imprisonment—they were stoned,* sawn in two, and cut to pieces; they had to roam about in sheepskins and goatskins, forlorn,
 36 oppressed, ill-treated (men of whom the world was not worthy), wandering in the desert and among the hills, in caves and gullies. They all won their record for faith, but
 37 the Promise they did not obtain. God had something better in store for us; he would not have them perfected apart from us.

12 Therefore, with all this host of witnesses † encircling us, we must strip off every handicap, strip off sin with its clinging folds, to run our appointed course with steady-

* The next word, ἐπειράσθησαν, is either due to dittography (with the following ἐπείσθησαν) or a corruption of some word like ἐπυράσθησαν or ἐπειρώθησαν. I have left it untranslated.

† The Greek word is beginning already to hover round the special sense of "martyrs"; but the broader sense is obviously required here.

2 ness, our eyes fixed upon Jesus as the pioneer and the per-
 fection of faith—upon Jesus who, in order to reach his own
 appointed joy, steadily endured the cross, thinking nothing
 of its shame, and is now *seated at the right hand* of the
 3 throne of God. Yes, compare him who steadily endured all
 that hostility from sinful men, so as to keep your own hearts
 4 from fainting and failing. You have not had to shed blood
 5 yet in the struggle against sin. And have you forgotten
 the word of appeal that reasons with you as sons?—

*My son, never make light of the Lord's discipline,
 never faint under his reproofs;*

6 *for the Lord disciplines the man he loves,
 and scourges every son whom he receives.*

7 It is for discipline that you have to endure. God is treating
 you as sons; for where is the son who is not disciplined by
 8 his father? Discipline is the portion of all; if you get no
 9 discipline, then you are not sons but bastards. Why, we
 had fathers of our flesh to discipline us, and we yielded to
 them! Shall we not far more submit to the Father of our
 10 spirits, and so live? For while their discipline was only
 for a time, and inflicted at their pleasure, he disciplines us
 11 for our good, that we may share in his own holiness. Dis-
 cipline always seems for the time to be a thing of pain, not
 of joy; but those who are trained by it reap the fruit of it
 afterwards in the peace of an upright life.

12 So *up with your listless hands! Strengthen your weak*
 13 *knees! And make straight paths for your feet.* Let no lame
 14 souls be dislocated, rather set them right. Aim at peace
 with all, at that consecration without which no one will ever
 15 see the Lord; see to it that no one misses the grace of God,
that no root of bitterness grows up to be a trouble by con-
 16 taminating all the rest of you; that no one turns to sexual
 vice or to a profane life as Esau did—Esau, who for a single
 17 meal *parted with his birthright.* You know how later on,
 when he wanted to obtain his inheritance of blessing, he
 was set aside; he got no chance to repent, though he tried
 for it with tears.

18 You have not come to what you can touch, to *flames of*
 19 *fire, to mist and gloom and stormy blasts, to the blare of a*
trumpet and to a Voice whose words made those who heard
 20 it refuse to hear another syllable (for they could not bear
 the command, *If even a beast touches the mountain, it must*
 21 *be stoned*)—indeed, so awful was the sight that Moses said,
 22 *I am terrified and aghast.* You have come to mount Sion,
 the city of the living God, the heavenly Jerusalem, to myriads
 23 of angels in festal gathering, to the assembly of the first-
 born registered in heaven, to the God of all as judge, to the

24 spirits of just men made perfect, to Jesus who mediates the new covenant, and to the sprinkled blood whose message is
 25 nobler than Abel's. See that you do not refuse to listen to His voice. For if they failed to escape, who refused to listen to their instructor upon earth, much less shall we escape, if
 26 we discard Him who speaks from heaven. Then his voice shook the earth, but now the assurance is, *once again I will*
 27 *make heaven as well as earth to quake.* That phrase, *once again*, denotes the removal of what is shaken (as no more
 28 than created), to leave only what stands unshaken. Therefore let us render thanks * that we receive a realm unshaken;
 29 and in this way let us worship God acceptably—though with godly fear and awe, for our *God* is indeed a *consuming fire*.

2 **13** Let your brotherly love continue. Never forget to be hospitable, for by hospitality some have entertained
 3 angels unawares. Remember prisoners, as if you were in prison yourselves; remember those who are being ill-treated, since you too are in the body.
 4 Let marriage be held in honour by all, and keep the marriage-bed unstained; God will punish the vicious and adulterous.
 5 Keep your life free from the love of money; be content with what you have, for He has said,
Never will I fail you, never will I forsake you.
 6 So that we may say confidently,
The Lord is my helper, I will not be afraid.
What can men do to me?
 7 Remember your leaders, the men who spoke the word of God to you; look back upon the close of their career, and copy their faith.
 8 Jesus Christ is always the same, yesterday, to-day, and
 9 for ever. Never let yourselves be carried away with a variety of novel doctrines; for the right thing is to have one's heart strengthened by grace, not by the eating of food—that has never been of any use to those who have had recourse to it.
 10 Our altar is one of which the worshippers have no right to
 11 eat. For the bodies of the animals whose *blood is taken into the holy Place* by the high priest *as a sin-offering, are burned*
 12 *outside the camp*; and so Jesus also suffered outside the gate,
 13 in order to sanctify the people by his own blood. Let us go
 14 to him *outside the camp*, then, bearing his obloquy (for we have no lasting city here below, we seek the City to come).
 15 And by him *let us constantly offer praise to God* as our *sacrifice*, that is, *the fruit of lips* that celebrate his Name.

* Reading ἔχωμεν.

- 16 Do not forget beneficence and charity, either; these are the kind of sacrifices that are acceptable to God.
- 17 Obey your leaders, submit to them; for they are alive to the interests of your souls, as men who will have to account for their trust. Let their work be a joy to them and not a grief—which would be a sore loss to yourselves.
- 18 Pray for me, for I am confident that my conscience is
- 19 clean; my desire is to be perfectly straight and clean. I urge you all the more to pray for me, that I may get back to you the sooner.
- 20 May the God of peace *who brought up* from the dead our Lord Jesus, *the great Shepherd of the sheep, with the blood*
- 21 *of the eternal covenant*, furnish you with everything that is good for the doing of his will, creating in your lives by Jesus Christ what is acceptable in his own sight! To him be glory for ever and ever: Amen.
- 22 I appeal to you, brothers, bear with this appeal of mine; it is but a short letter.
- 23 You must understand that our brother Timotheus is now free. If he comes soon, he and I will see you together.
- 24 Salute all your leaders and all the saints. The Italians salute you.
- 25 Grace be with you all. Amen.

THE EPISTLE OF

JAMES

1 James, a servant of God and the Lord Jesus Christ, to the twelve tribes in the Dispersion: greeting.

2 Greet it as pure joy, my brothers, when you encounter any
3 sort of trial, sure that the sterling temper of your faith
4 produces endurance; only, let your endurance be a finished product, so that you may be finished and complete, with never a defect.

5 Whoever of you is defective in wisdom, let him ask God who gives to all men without question or reproach, and the
6 gift will be his. Only, let him ask in faith, with never a doubt; for the doubtful man is like surge of the sea whirled
7 and swayed by the wind; that man need not imagine he
8 will get anything from the Lord, double-minded creature
9 that he is, wavering at every turn! Let a brother of low position exult when he is raised; but let one who is
10 rich exult in being lowered; for the rich will pass away
11 *like the flower of the grass*—up comes the sun with the scorching wind and *withers the grass, its flower drops off*, and the splendour of it is ruined: so shall the rich fade
12 away amid their pursuits. *Blessed is he who endures*

under trial; for when he has stood the test, he will gain the crown of life which is promised to all who love Him.
13 Let no one who is tried by temptation say, 'My temptation comes from God'; God is incapable of being tempted by
14 evil and he tempts no one. Everyone is tempted as he is
15 beguiled and allured by his own desire; then Desire conceives and breeds Sin, while Sin matures and gives birth to
16 Death. Make no mistake about this, my beloved brothers:
17 all we are given is good, and all our endowments are faultless, descending from above, from the Father of the heavenly lights, who knows no change of rising and setting, who casts
18 no shadow on the earth. It was his own will that we should be born by the Word of the truth, to be a kind of first-fruits
19 among his creatures. Be sure of that, my beloved brothers.

Let everyone be quick to listen, slow to talk, slow to be
20 angry—for human anger does not promote divine righteousness; so clear away all the foul rank growth of malice, and make a soil of humble modesty for the Word which roots
21 itself inwardly with power to save your souls. Act on the Word, instead of merely listening to it and deluding
22 yourselves. For whoever listens and does nothing, is like
23

24 a man who glances at his natural face in a mirror; he
glances at himself, goes off, and at once forgets what he
25 was like. Whereas he who gazes into the faultless law of
freedom and remains in that position, proving himself to
be no forgetful listener but an active agent, he will be blessed
26 in his activity. Whoever seems to himself to be religious,
and does not bridle his tongue, but deceives his own heart,
27 his religion is futile. Pure, unsoiled religion in the judgment
of God the Father means this: to care for * orphans and
widows in their trouble, and to keep oneself from the stain
of the world.

2 My brothers, as you believe in our Lord Jesus Christ,
who is the Glory, pay no servile regard to people.
2 Suppose there comes into your meeting a man who wears
gold rings and handsome clothes, and also a poor man in
3 dirty clothes; if you attend to the wearer of the handsome
clothes and say to him, "Sit here, this is a good place," and
tell the poor man, "You can stand," or "Sit there † at my
4 feet," are you not drawing distinctions in your own minds
5 and proving that you judge people with partiality? Listen,
my beloved brothers; has not God chosen the poor of this
world to be rich in faith and to inherit the realm which he
6 has promised to those who love him? Now you insult the
poor. Is it not the rich who lord it over you and drag you
7 to court? Is it not they who scoff at the noble Name you
8 bear? If you really fulfil the royal law laid down by scrip-
ture, *You must love your neighbour as yourself*, well and
9 good; but if you pay servile regard to people, you commit a
sin, and the Law convicts you of transgression.
10 For whoever obeys the whole of the Law and only makes
11 a single slip, is guilty of everything. He who said, *Do not*
commit adultery, also said, *Do not kill*. Now if you do not
commit adultery but if you kill, you have transgressed the
12 Law. Speak, act, as those who are to be judged by the law
13 of freedom; for the judgment will be merciless to the man
who has shown no mercy—whereas the merciful life will
11 triumph in the face of judgment. ‡ Do not defame
one another, brothers; he who defames or judges his brother
defames and judges the Law; and if you judge the Law,
12 you pass sentence on it instead of obeying it. One alone is
the legislator, who passes sentence; it is He who is able to
save and to destroy; who are you, to judge your neighbour?
14 My brothers, what is the use of anyone declaring that he
has faith, if he has no deeds to show? Can that faith of

* As in Matthew xxv. 36, the word implies personal service and help.

† Reading ἢ χάθου ἐξεῖ.

‡ Restoring 4¹¹⁻¹² to what seems to have been its original place.

15 his save him? Suppose some brother or sister is ill-clad
 16 and short of daily food; if any of you tells them, "Depart
 in peace! Get warm, get food," without supplying their
 17 bodily needs, what use is that? So faith, unless it has deeds,
 is dead in itself. Someone will object, 'And you claim to
 18 have faith!' Yes, and I claim to have deeds as well; you
 show me your faith without any deeds, and I will show you
 19 by my deeds what faith is! You believe in one God? Well
 20 and good. So do the devils, and they shudder. But will you
 understand, you senseless fellow, that faith without deeds is
 dead?

21 When our father *Abraham offered his son Isaac on the*
 22 *altar*, was he not justified by what he did? In his case, you
 see, faith co-operated with deeds, faith was completed by
 23 deeds, and the scripture was fulfilled: *Abraham believed*
God, and this was counted to him as righteousness—he was
 24 called *God's friend*. You observe, it is by what he does that
 25 a man is justified, not simply by what he believes. So
 too with Rahab the harlot. Was she not justified by what
 she did, when she entertained the scouts and got them away
 by a different road?

26 For as the body without the breath of life is dead,
 so faith is dead without deeds.

17 Whoever, then, knows what is right to do and does not do it,
 that is a sin for him.*

3 My brothers, do not crowd in to be teachers; remem-
 ber, we teachers will be judged with special strictness.
 2 We all make many a slip, but whoever avoids slips of speech
 is a perfect man; he can bridle the whole of the body as
 3 well as the tongue. We put bridles into the mouths of
 horses to make them obey us, and so, you see,† we can move
 4 the whole of their bodies. Look at ships too; for all their
 size and speed under stiff winds, they are turned by a tiny
 5 rudder wherever the mind of the steersman chooses. So the
 tongue is a small member of the body, but it can boast of
 great exploits. What a forest is set ablaze by a little spark
 6 of fire! And the tongue is a fire, the tongue proves a very
 world of mischief among our members, staining the whole
 of the body and setting fire to the round circle of existence
 7 with a flame fed by hell. For while every kind of beast and
 bird, of creeping animals and creatures marine, is tameable
 8 and has been tamed by mankind, no man can tame the
 tongue—plague of disorder that it is, full of deadly venom!
 9 With the tongue we bless the Lord and Father, and with the

* This seems likely to have been the original position of 4¹⁷.

† Reading ἰδε (idou), instead of εἰ δε.

10 tongue we curse men made *in God's own likeness*; blessing
and cursing stream from the same lips! My brothers, this
11 ought not to be. Does a fountain pour out fresh water and
12 brackish from the same hole? Can a fig tree, my brothers,
bear olives? Or a vine, figs? No more can salt water yield
fresh.

13 Who among you is wise and learned? Let him show by
his good conduct, with the humble modesty of wisdom, what
14 his deeds are. But if you are cherishing bitter jealousy and
rivalry in your hearts, do not pride yourselves on that—and
15 be false to the truth. That is not the wisdom which comes
down from above, it is an earthly wisdom, unspiritual, devil-
16 ish; for wherever jealousy and rivalry exist, there disorder
17 reigns and every evil. The wisdom from above is first of all
pure, then peaceable, forbearing, conciliatory, full of mercy
18 and wholesome fruit, unambiguous, straightforward; and
the peacemakers who sow in peace reap righteousness.

4 Where do conflicts, where do wrangles come from, in
your society? Is it not from these passions of yours that
2 war among your members? You crave, and miss what you
want: you envy * and covet, but you cannot acquire: you
wrangle and fight—you miss what you want because you do
3 not ask God for it; you do ask and you do not get it, because
you ask with the wicked intention of spending it on your
4 pleasures. (Wanton creatures! do you not know that the
world's friendship means enmity to God? Whoever, then,
5 chooses to be the world's friend, turns enemy to God. What,
do you consider this is an idle word of scripture?—'He yearns
6 jealously for the spirit he set within us.') Yet *he gives*
grace more and more; thus it is said,

*The haughty God opposes,
but to the humble he gives grace.*

7 Well then, submit yourselves to God;
resist the devil,
and he will fly from you:
8 draw near to God,
and he will draw near to you.
Cleanse your hands, you sinners,
and purify your hearts, you double-minded;
9 lament and mourn and weep,
let your laughter be turned to mourning,
and your joy to depression;
10 humble yourselves before the Lord,
and then he will raise you up.

* Accepting φθονεῖτε, the conjecture of Erasmus, for the φονεύετε of the MSS.

13 Come now, you who say, "To-day or to-morrow we are
 14 going to such and such a city; we shall spend a year there,
 15 trading and making money"—you who know nothing about
 16 to-morrow! For what is your life? You are but a mist,
 15 which appears for a little and then vanishes. You ought
 rather to say, "If the Lord will, we shall live to do this or
 16 that." But here you are, boasting in your proud preten-
 sions! All such boasting is wicked.

5 Come now, you rich men, weep and shriek over your
 impending miseries!

- You have been storing up treasure in the very last days;*
- 2 your wealth lies rotting,
 and your clothes are moth-eaten;
- 3 your gold and silver lie rusted over,
 and their rust will be evidence against you,
 it will devour your flesh like fire.
- 4 See, *the wages* of which you have defrauded the workmen
 who mowed your fields *call out*,
 and the cries of the harvesters have *reached the ears of*
the Lord of Hosts.
- 5 You have revelled on earth and plunged into dissipation;
 you have fattened yourselves as for *the Day of slaughter*;
- 6 you have condemned, you have murdered the righteous—
unresisting.
- 7 Be patient, then, brothers, till the arrival of the Lord.
 See how the farmer waits for the precious crop of the land,
 biding his time patiently till he gets *the autumn and the*
 8 *spring rains*; have patience yourselves, strengthen your
 9 hearts, for the arrival of the Lord is at hand. Do not mur-
 mur against one another, brothers, lest you are judged; look,
 10 the Judge is standing at the very door! As an example
 of fortitude and endurance, brothers, take the prophets who
 11 have spoken in the name of the Lord. See, *we call the sted-*
fast happy; you have heard of the steadfastness of Job, and
 you have seen the end of the Lord with him, seen that *the*
Lord is very compassionate and pitiful.
- 12 Above all, my brothers, never swear an oath, either by
 heaven or by earth or by anything else; let your "yes" be a
 plain "yes," your "no" a plain "no," lest you incur judgment.
- 13 Is anyone of you in trouble? let him pray. Is anyone
 14 thriving? let him sing praise. Is anyone ill? let him sum-
 mon the presbyters of the church, and let them pray over
 15 him, anointing him with oil in the name of the Lord; the
 prayer of faith will restore the sick man, and the Lord will
 raise him up; even the sins he has committed will be for-

* Transferring the last clause of ver. 3 to what appears to have been its original position.

16 given him. So confess your sins to one another and pray
for one another, that you may be healed; the prayers of
17 the righteous have a powerful effect. Elijah was a man with
a nature like our own; but he offered prayer that it might
not rain, and for three years and six months it did not rain;
18 then he prayed again, and the sky yielded rain, the earth
brought forth its fruit.

19 My brothers, if anyone of you goes astray from the truth
20 and someone brings him back, understand that he who brings
a sinner back from the error of his way saves the man's soul
from death and *hides* a host of his own *sins*.

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THE FIRST EPISTLE OF PETER

- 1** Peter an apostle of Jesus Christ, to the exiles of the
Dispersion in Pontus, Galatia, Cappadocia, Asia, and
2 Bithynia, whom God the Father has predestined and chosen,
by the consecration of the Spirit, to obey Jesus Christ and be
sprinkled with his blood: may grace and peace be multiplied
to you.
- 3** Blessed be the God and Father of our Lord Jesus Christ!
By his great mercy we have been born anew to a life of hope
through the resurrection of Jesus Christ from the dead,
4 born to an unscathed, inviolate, unfading inheritance; it is
5 kept in heaven for you, and the power of God protects you
by faith till you do inherit the salvation which is all ready
6 to be revealed at the last hour. You will rejoice then, though
for the passing moment you may need to suffer various
7 trials; that is only to prove your faith is sterling (far more
precious than gold which is perishable and yet is tested by
fire), and it redounds to your praise and glory and honour at
8 the revelation of Jesus Christ. You never knew him, but you
love him; for the moment you do not see him, but you believe
in him, and you will thrill with an unspeakable and glorious
9 joy to obtain the outcome of your faith in the salvation of
your souls.
- 10** Even prophets have searched and inquired about that
salvation, the prophets who prophesied of the grace that
11 was meant for you; the Spirit of messiah within them fore-
told all the suffering of messiah and his after-glory, and
12 they pondered when or how this was to come; to them it was
revealed that they got this intelligence * not for themselves
but for you, regarding all that has now been disclosed to you
by those who preached the gospel to you through the holy
Spirit sent from heaven. The very angels long to get a
glimpse of this!
- 13** Brace up your minds, then, keep cool, and put your hope
for good and all in the grace that is coming to you at the
14 revelation of Jesus Christ. Be obedient children, instead of
moulding yourselves to passions that once ruled the days of
15 your ignorance; as He who called you is holy, so you must
16 be holy too in all your conduct—for it is written, *You shall*

* On the basis of Enoch i. 2 (οὐκ εἰς τὴν νῦν γενεάν διεννοούμεν ἀλλ' ἐπὶ πόρρω οὖσαν ἐγὼ λαλῶ) Dr. Rendel Harris plausibly reads διεννοοῦντο, as above, for the διηκόνουν of the ordinary text.

17 *be holy because I am holy.* And as you call upon a Father who judges everyone impartially by what he has done, be reverent in your conduct while you sojourn here below;
18 you know it was *not by* perishable *silver* or gold that you
19 *were ransomed* from the futile traditions of your past, but by the precious blood of Christ, a lamb unblemished and un-
20 stained. He was predestined before the foundation of the world and has appeared at the end of the ages for your sake;
21 it is by him that you believe in God who raised him from the dead and gave him glory; and thus your faith means hope in God.

22 Now that your obedience to the Truth has purified your souls for a brotherly love that is sincere, love one another
23 heartily and steadily. You are born anew of immortal, not
24 of mortal seed, by *the living, lasting* word of God; for

*All flesh is like grass,
and all its glory like the flower of grass:
grass withers,
its flower fades,*

25 *but the Lord's word lasts for ever—*

2 and that is *the word of the gospel* for you. So off with all malice, all guile and insincerity and envy and slander
2 of every kind! Like newly born children, thirst for the pure,
3 spiritual milk to make you grow up to salvation. You have
4 had a taste of the kindness of the Lord: come to him then—come to that living Stone which men have rejected and God
5 holds choice and precious; come and, like living stones yourselves, be built into a spiritual house, to form a consecrated priesthood for the offering of those spiritual sacrifices that
6 are acceptable to God through Jesus Christ. For thus it stands in Scripture:

*Here I lay a Stone in Sion,
a choice, a precious cornerstone:
he who believes in him will never be disappointed.*

7 Now you believe, you hold him 'precious,' but as for the unbelieving—

*the very stone the builders rejected
is now the cornerstone,*

8 *a stone over which men stumble and a rock of offence;* they stumble over it in their disobedience to God's word. Such is
9 their appointed doom. But you are *the elect race, the royal priesthood, the consecrated nation, the People who belong to Him, that you may proclaim the wondrous deeds* of Him who
10 has called you from darkness to his wonderful light—you who once were *no people* and now are *God's people*, you who once were *unpitied* and now are *pitied*.

11 Beloved, as *sojourners and exiles* I appeal to you to abstain from the passions of the flesh that wage war upon the soul;
12 bear yourselves uprightly before pagans; so that, for all their slander of you as bad characters, they may come to glorify God when you are put upon your trial, by what they see of your good conduct.

13 Submit for the Lord's sake to any human authority; submit to the emperor as supreme, and to governors as deputed by him for the punishment of wrongdoers and the encouragement of honest people—for it is the will of God that by your honest lives you should silence the ignorant charges of foolish persons. Live like free men, only never make your freedom a pretext for misconduct; live like servants of God.
17 Do honour to all, love the brotherhood, *reverence God, honour the emperor.*

18 Servants, be submissive to your masters with perfect respect, not simply to those who are kind and reasonable but to the surly as well; for it is a merit when from a sense of God one bears the pain of unjust suffering. Where is the credit in standing punishment for having done wrong? No, if you stand suffering for having done right, that is what God counts a merit. And this is your vocation; for when Christ suffered for you, he left you an example, and you must be following his footsteps.

22 *He committed no sin,
no guile was ever found upon his lips;*

23 he was reviled and he made no retort,
he suffered and he never threatened,

24 but left everything to Him who judges justly; *he bore our sins* in his own body on the gibbet, that we might break with sin and live the good life; it is *by his wounds* that you have
25 *been healed.* You were indeed *astray like sheep*, but you have come back now to the Shepherd and Guardian of your souls.

3 In the same way, you wives must be submissive to your husbands, so that even those who will not believe the Word may be won over without a word by the behaviour of their wives, when they see how chaste and reverent you are. You are not to adorn yourselves on the outside with braids of hair and ornaments of gold and changes of dress,
4 but inside, in the heart, with the immortal beauty of a gentle, modest spirit, which in the sight of God is of rare value. It was in this way that the holy women who long ago hoped in God adorned themselves. They were submissive to their husbands. Thus Sara obeyed Abraham by *calling him 'lord.'* And you are daughters of Sara, if you

- 7 do what is right and *yield to no panic*.* In the same way you husbands must be considerate in living with your wives, since they are the weaker sex; you must honour them as heirs equally with yourselves of the grace of Life, so that your prayers may not be hindered.
- 8 Lastly, you must all be united, you must have sympathy, brotherly love, compassion, and humility, never paying back
 9 evil for evil, never reviling when you are reviled, but on the contrary blessing. For this is your vocation, to bless and to inherit blessing;
- 10 *he who would love Life*
and enjoy good days,
let him keep his tongue from evil
and his lips from speaking guile:
- 11 *let him shun wrong and do right,*
let him seek peace, making peace his aim.
- 12 *For the eyes of the Lord are on the upright,*
and his ears are open to their cry;
but the face of the Lord is set against wrongdoers.
- 13 And yet who will wrong you if you have a passion for good-
 14 ness? Even supposing you have to suffer for the sake of what is right, still you are blessed. *Have no fear of their threats,*
 15 *never let that trouble you,* but reverence Christ as Lord in your own hearts. Always be ready with a reply for anyone who calls you to account for the hope you cherish, but an-
 16 swer gently and with a sense of reverence; and see that you have a clean conscience, so that, for all their slander of you, these libellers of your good Christian behaviour may be ashamed.
- 17 For it is better to suffer for doing right (if that should
 18 be the will of God) than for doing wrong. Christ himself died for sins, once for all, a just man for unjust men, that he might bring us near to God; in the flesh he was put to
 19 death but he came to life in the Spirit. (It was in the Spirit that Enoch† also went and preached to the imprisoned
 20 spirits who had disobeyed at the time when God's patience held out during the construction of the ark in the days of Noah—the ark by which only a few souls, eight in all, were
 21 brought safely through the water. Baptism, the counterpart of that, saves you to-day (not the mere washing of dirt from the flesh but the prayer for a clean conscience before God) by the resurrection of Jesus Christ who is *at God's right hand*

* Apparently an allusion to the fear of violence at the hands of their (pagan?) husbands. The language, but not the idea, is that of Proverbs iii, 25.

† Accepting the emendation of Dr. Rendel Harris that 'Ενώχ has been omitted after ἐν ᾧ καὶ (ΕΝΩΚΑΙ [ΕΝΩΧ]), by "a scribe's blunder in dropping some repeated letters." The story of this mission is told in the Book of Enoch (see above, p. 346).

22 —for he went to heaven after angels and authorities and powers celestial had been made subject to him.)

4 Well, as Christ has suffered for us in the flesh, let this
 2 very conviction that he who has suffered in the flesh
 gets quit of sin, nerve you to spend the rest of your time
 in the flesh for the will of God and no longer for human
 3 passions. It is quite enough to have done as pagans choose
 to do, during the time gone by! You used to lead lives of
 sensuality, lust, carousing, revelry, dissipation and illicit
 4 idolatry, and it astonishes pagans that you will not plunge
 with them still into the same flood of profligacy. They
 5 abuse you, but they will have to answer for that to Him
 6 who is prepared to judge the living and the dead (for this
 was why the gospel was preached to the dead as well, that
 while they are judged in the flesh as men, they may live as
 God lives in the spirit).

7 Now the end of all is near. Steady then, keep cool and
 8 pray! Above all, be keen to love one another, for *love*
 9 *hides* a host of *sins*. Be hospitable to each other, and never
 10 grudge it. You must serve one another, each with the talent
 he has received, as efficient stewards of God's varied grace;
 11 if anyone preaches, he must preach as one who utters the
 words of God; if anyone renders some service, it must be as
 one who is supplied by God with power—so that in every-
 thing God may be glorified through Jesus Christ. The glory
 and the dominion are his for ever and ever: Amen.

12 Beloved, do not be surprised at the ordeal that has come
 13 to test you, as though some foreign thing befell you. You
 are sharing what Christ suffered; so rejoice in it, that you
 14 may also rejoice and exult when his glory is revealed. If
you are denounced for the sake of *Christ*, you are blessed;
 for then *the Spirit* of glory and power, the Spirit of God
 15 himself, *is resting on you*. None of you must suffer as a
 murderer or a thief or a bad character or a revolutionary;
 16 but if a man suffers for being a Christian, he need not be
 ashamed, he should rather glorify God for that.

17 It is time for the Judgment *to begin with the household of*
God;

and if it begins with us,

what will be the fate of those who refuse obedience to
 God's gospel?

18 *If the just man is scarcely saved,*

what will become of the impious and sinful?

19 So let those who by the will of God are suffering trust their
 souls to him, their faithful Creator, as they continue to do
 right.

5 Now I make this appeal to your presbyters (for I am
 a presbyter myself, I was a witness of what Christ suffered and I am to share the glory that shall be revealed),
 2 be shepherds to your flock of God; take charge of them
 willingly * instead of being pressed to it, and not to make
 3 a base profit from it but freely, nor by way of lording it over
 4 your charges but proving a pattern to the flock. Then you
 will receive the unfading crown of glory, when the chief
 5 shepherd makes his appearance. You younger men must
 also submit to the presbyters. Indeed you must all put on
 the apron of humility to serve one another, for

*the haughty God opposes,
 but to the humble he gives grace.*

6 Humble yourselves under the strong hand of God, then,
 7 so that when the time comes, he may raise you; let all your
 anxieties fall upon him, for his great interest is in you.

8 Keep cool, keep awake. Your enemy the devil prowls like
 9 a roaring lion, looking out for someone to devour. Resist
 him; keep your foothold in the faith, and learn to pay the
 same tax of suffering as the rest of your brotherhood through-
 10 out the world. Once you have suffered for a little, the God
 of all grace who has called you to his eternal glory in Christ
 11 Jesus, will † repair, recruit, and strengthen you. The do-
 minion is his for ever and ever: Amen.

12 By the hand of Silvanus, a faithful brother (in my opin-
 ion), I have written you these few lines of encouragement,
 to testify that this is what God's true grace means. Stand
 in that grace.

13 Your sister-church in Babylon, elect like yourselves, salutes
 14 you. So does my son Mark. Salute one another with a kiss
 of love.

Peace be to you all who are in Christ Jesus.

* Omitting κατὰ θεόν.

† Omitting θεμελιώσει with A B, the Latin and Ethiopic versions.

THE SECOND EPISTLE OF

PETER

1 Symeon Peter, a servant and apostle of Jesus Christ,
to those who have been allotted a faith of equal privilege
with ours, by the equity of our God and saviour Jesus Christ;
2 grace and peace be multiplied to you by the knowledge of *
3 our Lord. Inasmuch as his power divine has bestowed upon
us every requisite for life and godliness by the knowledge of
4 him who called us to his own glory and excellence—bestowing
on us thereby promises precious and supreme, that by means
of them you may escape the corruption produced within the
5 world by lust, and participate in the divine nature—for this
very reason, do you contrive to make it your whole concern
to furnish your faith with resolution, resolution with intelli-
6 gence, intelligence with self-control, self-control with sted-
7 fastness, steadfastness with godliness, godliness with brother-
8 liness, and brotherliness with Christian love. For as
these qualities exist and increase with you, they render you
active and fruitful in the knowledge of our Lord Jesus Christ;
9 whereas he who has not these by him is blind, short-sighted,
oblivious that he has been cleansed from his erstwhile sins.
10 So be the more eager, brothers, to ratify your calling and
election, for as you exercise these qualities you will never
11 make a slip; you will thus be richly furnished with the right
of entry into the eternal realm of our Lord and saviour Jesus
Christ.
12 Hence I mean to keep on reminding you of this, although
you are aware of it and are fixed in your experience of the
13 Truth; so long as I am in this tent, I deem it proper to
14 stir you up by way of reminder, since I know my tent must
be folded up very soon—as indeed our Lord Jesus Christ
15 has shown me. Yes, and I will see to it that, even when I
16 am gone, you keep this constantly in mind. For it was no
fabricated fables that we followed when we reported to you
the power and advent of our Lord Jesus Christ; we were
17 admitted to the spectacle of his sovereignty, when he was
invested with honour and glory by God the Father, and
when the following voice was borne to him from † the sub-
lime Glory, “This is my son, the Beloved, in whom I delight.”
18 That voice borne from heaven we heard, we who were beside
19 him on the sacred hill, and thus we have gained fresh con-

* Omitting τοῦ θεοῦ καὶ Ἰησοῦ.

† Reading ἀπὸ instead of ἐκ.

firmation of the prophetic word. Pray attend to that word; it shines like a lamp within a darksome spot, till the Day
 20 dawns and the day-star rises within your hearts—understand-
 21 ing this, at the outset, that no prophetic scripture allows a
 man to interpret it by himself; for prophecy never came by
 human impulse, it was when carried away by the holy Spirit
 that the * holy men of God spoke.

2 Still, false prophets did appear among the People, as
 among you also there shall be false teachers, men who
 insinuate destructive heresies, even disowning the Lord who
 ransomed them, bringing rapid destruction on themselves,
 2 and followed by many in their immorality (*thanks to them*
 3 *the true Way will be maligned*); in their lust they will ex-
 ploit you with cunning arguments—men whose doom comes
 apace from of old, and on their trail destruction is awake.
 4 For if God did not spare angels who had sinned, but,
 committing them to pits of the nether gloom in Tartarus,
 5 reserved them under punishment † for doom: if he did not
 spare the ancient world but kept Noah, the herald of right-
 eousness, safe with seven others, when he let loose the
 6 deluge on the world of impious men: if he reduced the cities
 of Sodom and Gomorra to ashes when he sentenced them
 to devastation, and thus gave the impious ‡ an example
 7 of what was in store for them, but rescued righteous Lot
 who was sore burdened by the immoral behaviour of the
 8 lawless (for when that righteous man resided among them,
 by what he saw and heard his righteous soul was vexed
 9 day after day with their unlawful doings)—then be sure the
 Lord knows how to rescue the godly from trial, and how to
 keep the unrighteous under punishment till the day of
 10 doom, particularly those who fall in with the polluting
 appetite of the flesh and despise the Powers celestial. Daring,
 presumptuous creatures! they are not afraid to scoff at
 11 angelic Glories; whereas even angels, superior in might and
 power, lay no scoffing charge against such before the Lord.
 12 But these people!—like irrational animals, creatures of
 mere instinct, born for capture and corruption, they scoff at
 what they are ignorant of; and like animals they will suffer
 13 corruption and ruin, done out of § the profits of their evil-
 doing. Pleasure for them is revelling in open daylight—spots
 and blots, with their dissipated revelling, as they carouse in
 14 your midst! Their eyes are full of harlotry, insatiable for

* Reading οἱ ἅγιοι θεοῦ ἀνθρώποι.

† Reading ·κολαζομένους τηρεῖν instead of τηρουμένους.

‡ Reading ἀσεβέσιν or τοῖς ἀσεβέσιν instead of ἀσεβείν. As Weizsäcker renders it, "ein Vorbild des Kommenden gebend für die Gottlosen."

§ Reading ἀδικούμενοι instead of κομιούμενοι.

sin; their own hearts trained to lust, they beguile unsteady
 15 souls. Accursed generation! they have gone wrong by leaving
 the straight road, by following the road of Balaam son
 16 of Bosor, who liked the profits of evil doing—but he got re-
 proved for his mal-practice: a dumb ass spoke with human
 voice and checked the prophet's infatuation.

17 These people are waterless fountains and mists driven
 by a squall, for whom the nether gloom of darkness is
 18 eternally reserved. By talking arrogant futilities they be-
 guile with the sensual lure of fleshly passion those who are
 19 just escaping from the company of misconduct—promising
 them freedom, when they are themselves enslaved to cor-
 ruption (for a man is the slave of whatever overpowers
 20 him). After escaping the pollutions of the world by the
 knowledge of our Lord and saviour Jesus Christ, if they get
 entangled and overpowered again, the last state is worse for
 21 them than the first. Better had they never known the Way
 of righteousness, than to know it and then turn back from
 22 the holy command which was committed to them. They
 verify the truth of the proverb:

*"The dog turns back to what he has vomited,
 the sow when washed will wallow in the mire."*

3 This is the second letter I have already written to
 you, beloved, stirring up your pure mind * by way of re-
 2 minder, to have you recollect the words spoken by the holy
 prophets beforehand and the command given by your apos-
 tles from the Lord and saviour.

3 To begin with, you know that mockers will come with their
 mockeries in the last days, men who go by their own pas-
 4 sions, asking, "Where is His promised advent? Since the
 day our fathers fell asleep, things remain exactly as they
 5 were from the beginning of creation." They wilfully ignore
 the fact that heavens existed long ago, and an earth which
 6 God's word formed of water and by water. By water the
 7 then-existing world was deluged and destroyed, but the
 present heavens and earth are treasured up by the same
 word for fire, reserved for the day when the impious are
 8 doomed and destroyed. Beloved, you must not ignore
 this one fact, that *with the Lord* a single day is like a thou-
 9 sand years, and *a thousand years are like a single day*. The
 Lord is not slow with what he promises, according to certain
 people's idea of slowness; no, he is long-suffering for your
 sake,† he does not wish any to perish but all to betake them
 to repentance.

* A difficult phrase, referring perhaps to freedom from the contamination
 of heresies. Reuss renders, "votre sain jugement."

† Reading δὲ'.

10 The day of the Lord will come like a thief, when the
heavens will vanish with crackling roar, the stars will be
11 set ablaze and melt, the earth and all its works will dis-
appear.* Now as all things are thus to be dissolved, what
12 holy and godly men ought you to be in your behaviour,
you who expect and hasten the advent of the Day of God,
13 which dissolves the heavens in fire, making the stars blaze
and melt! It is new heavens and a new earth that we
14 expect, as He has promised, and in them dwells righteous-
ness. So, beloved, as you are expecting this, be eager to be
15 found by him unspotted and unblemished in serene assur-
ance, and consider that the long-suffering of our Lord means
salvation. As indeed our beloved brother Paul has written
16 to you, out of the wisdom vouchsafed to him, speaking of
this as he has done in all his letters—letters containing some
knotty points, which ignorant and unsteady souls twist (as
they do the rest of the scriptures) to their own destruction.
17 Now, beloved, you are forewarned: see that you are not
carried away by the error of the lawless and so lose your
18 proper footing; but go on growing in the grace and knowl-
edge of our Lord and saviour Jesus Christ. To him be glory
now and to the day of eternity: Amen.

* Adding οὐχ before εὐρεθήσεται with the Sahidic version.

THE FIRST EPISTLE OF

JOHN

1 It is of what existed from the very beginning, of what we heard with our ears, of what we saw with our eyes, of what we witnessed and touched with our own hands, **2** it is of the Logos of Life (the Life has appeared; we saw it, we testify to it, we bring you word of that eternal Life which **3** existed with the Father and was disclosed to us)—it is of what we saw and heard that we bring you word, so that you may share our fellowship; and our fellowship is with the **4** Father and with his Son Jesus Christ. We are writing this to you that our joy may be complete.

5 Here is the message we learned from him and announce to you: 'God is light and in him there is no darkness, none.' **6** If we say, 'We have fellowship with him,' when we live and move in darkness, then we are lying, we are not practising **7** the truth; but if we live and move within the light, as he is within the light, then we have fellowship one with another, and the blood of Jesus his Son cleanses us from every sin. **8** If we say, 'We are not guilty,' we are deceiving ourselves **9** and the truth is not in us; if we confess our sins, he is faithful and just, he forgives our sins and cleanses us from all **10** iniquity; if we say, "We have not sinned," we make him **2** a liar and his word is not within us. My dear children, I am writing this to you that you may not sin; but if anyone does sin, we have an advocate with the Father in **2** Jesus Christ the just; he is himself the propitiation for our sins, though not for ours alone but also for the whole world. **3** This is how we may be sure we know him, by obeying his **4** commands. He who says, 'I know him,' but does not obey **5** his commands, is a liar and the truth is not in him; but whoever obeys his word, in him love to God is really complete. **6** This is how we may be sure we are in him: he who says he 'remains in him' ought to be living as he lived. **7** Beloved, I am not writing you any new command, but an old command which you have had from the very beginning: the old command is the word you have heard. And yet it is a new command that I am writing to you—realized in him and also in yourselves, because the darkness is passing away and the true light is already shining. He who **9** says he is 'in the light' and hates his brother, is in darkness still. He who loves his brother remains in the light **10** —and in the light there is no pitfall; but he who hates his **11**

brother is in darkness, he walks in darkness and does not know where he is going, for the darkness has blinded his eyes.

- 12 Dear children, I am writing to you,
because your sins are forgiven for his sake:
- 13 fathers, I am writing to you,
because you know him who is from the very beginning:
young men, I am writing to you,
because you have conquered the evil One.
Children, I have written to you,
because you know the Father:
- 14 fathers, I have written to you,
because you know him who is from the very beginning:
young men, I have written to you,
because you are strong, and the word of God remains
within you, and you have conquered the evil One.
- 15 Love not the world, nor yet what is in the world; if anyone
16 loves the world, love for the Father is not in him. For all
that is in the world, the desire of the flesh and the desire
of the eyes and the proud glory of life, belongs not to the
17 Father but to the world; and the world is passing away with
its desire, while he who does the will of God remains for
ever.
- 18 Children, it is the last hour. You have learned that 'Anti-
christ is coming.' Well, but many antichrists have appeared
19 —which makes us sure it is the last hour. They withdrew
from us, but they did not belong to us; had they belonged to
us, they would have remained with us, but they withdrew—
20 to make it plain that they are none of us. Now, you have
been anointed by the holy One, and you possess all knowledge.
- 21 I am not writing to you, because you do not know the truth,
but because you do know it, and know that no lie belongs to
the truth.
- 22 Who is the real liar?
who but he who denies that Jesus is the Christ?
This is 'antichrist,'
he who disowns the Father and the Son.
- 23 No one who disowns the Son can possess the Father:
he who confesses the Son possesses the Father as well.
- 24 Let that remain in you which you learned from the very
beginning; if what you learned from the very beginning
remains with you, then you will remain in the Son and in
the Father.
- 25 Now this is what he has promised you,* eternal life. I
26 am writing to you in this way about those who would deceive

* Reading ὅμιν instead of ἡμίν.

- 27 you, but the unction you received from him remains within you, and you really need no teaching from anyone; simply remain in him, for his unction teaches you about everything and is true and is no lie—remain in him, as it has taught
- 28 you to do. Remain within him now, dear children, so that when he appears we may have confidence, instead of shrinking from him in shame at his arrival.
- 29 As you know he is just, be sure that everyone who practises righteousness is born of him. ‘Born of him!’ Think **3** what a love the Father has for us, in letting us be called ‘children of God!’ And such we are. The world does not recognize us? That is simply because it did not recognize
- 2 him. We are children of God now, beloved; what we are to be is not apparent yet, but we do know that when he appears we are to be like him—for we are to see him as he is.
- 3 And everyone who rests this hope on him, purifies himself as He is pure. Everyone who commits sin commits lawlessness: sin is lawlessness, and you know he appeared to take
- 5 our sins away. In him there is no sin; anyone who remains in him does not sin—anyone who sins has neither seen nor
- 7 known him. Let no one deceive you, dear children: he who
- 8 practises righteousness is just, as He is just; he who commits sin belongs to the devil, for the devil is a sinner from the very beginning. (This is why the Son of God appeared, to
- 9 destroy the deeds of the devil.) Anyone who is born of God does not commit sin, for the offspring of God remain in Him, and they cannot sin, because they are born of God.
- 10 Here is how the children of God and the children of the devil are recognized; anyone who does not practise righteousness does not belong to God, and neither does he who
- 11 has no love for his brother. For this is the message you have learned from the very beginning, that we are to love
- 12 one another: we are not to be like Cain, who belonged to the evil One and slew his brother. And why did he slay him? Because his own deeds were evil and his brother’s
- 13 just. Do not wonder, brothers, that the world hates you.
- 14 We know we have crossed from death to life, because we love the brotherhood; he who has no love for his brother
- 15 remains in death. Anyone who hates his brother is a murderer, and you know that no murderer has eternal life remaining within him. We know what love is by this, that
- 16 He laid down his life for us; so we ought to lay down our
- 17 lives for the brotherhood. But whoever possesses this world’s goods, and notices his brother in need, and shuts his heart
- 18 against him, how can love to God remain in him? Dear children, let us put our love not into words or into talk but into deeds, and make it real.

19 Thus it is that we may be sure we belong to the truth
 and reassure ourselves before him whenever our heart may
 20 condemn us; for God is greater than our heart, and he
 21 knows all. If our heart does not condemn us, beloved, then
 22 we have confidence in approaching God, and we get from
 him whatever we ask, because we obey his commands and
 23 do what is pleasing in his sight. Now this is what he

commands, that we believe in the name of his Son Jesus
 Christ, and love one another as he has commanded us to
 24 do; he who obeys his commands remains within him—and
 He remains within him. And this is how we may be sure
 he remains within us, by means of the spirit he has given

4 us. Do not believe every spirit, beloved, but test the
 2 spirits to see if they come from God; for many false
 prophets have emerged in the world. You can recognize
 the Spirit of God by this: every spirit which confesses Jesus
 3 as the Christ incarnate comes from God, and any spirit
 which does not confess Jesus incarnate does not come from
 God. This latter is the spirit of antichrist; you were told it
 4 was coming, and here it is already in the world. Dear chil-
 dren, you belong to God, and you have conquered all such,
 for He who is within you is greater than he who is in the
 world.

5 They belong to the world,
 therefore they speak as inspired by the world,
 and the world listens to them:

6 we belong to God—
 he who knows God listens to us,
 he who does not belong to God does not listen to us.

This is how we recognize the spirit of truth and the spirit of
 error.

7 Beloved, let us love one another, for love belongs to God,
 8 and everyone who loves is born of God and knows God; he
 who does not love, does not know God, for God is love.
 9 This is how the love of God has appeared for us, by God
 sending his only Son into the world, so that by him we might
 10 live. Love lies in this, not in our love for God but in his love
 for us—in the sending of his Son to be the propitiation for
 11 our sins. Beloved, if God had such love for us, we ought to
 12 love one another. God no one has ever seen; but if we love
 one another, then God remains within us, and love for him
 is complete in us.

13 This is how we may be sure we remain in him and he in
 14 us, because he has given us a share in his own Spirit; and
 we have seen, we do testify, that the Father has sent the
 15 Son as the Saviour of the world. Whoever confesses that

'Jesus is the Son of God,' in him God remains, and he re-
 16 mains in God; well, we do know, we have believed, the love
 God has for us. God is love, and he who remains in love
 17 remains in God, and God remains in him. Love is complete
 with us when we have absolute confidence about the day of
 judgment, since in this world we are living as He lives.
 18 Love has no dread in it; no, love in its fulness drives all dread
 away, for dread has to do with punishment—anyone who
 19 has dread, has not reached the fulness of love. We love,
 20 because He loved us first. If anyone declares, 'I love God,'
 and yet hates his brother, he is a liar; for he who will not
 love his brother whom he has seen, cannot possibly love the
 21 God whom he has never seen. And we get this command
 from him, that he who loves God is to love his brother also.

5 Everyone who believes that Jesus is the Christ, is born
 of God; and everyone who loves the Father loves the
 2 sons born of him. This is how we are sure that we love
 God's children, by loving God and obeying his commands
 3 (for love to God means the keeping of his commands). And
 4 his commands are not irksome, for whatever is born of God
 conquers the world. Our faith, that is the conquest which
 5 conquers the world. Who is the world's conqueror but he
 6 who believes that Jesus is the Son of God? Jesus Christ,
 he it is who came by water, blood, and Spirit—not by water
 7 alone, but by the water and the blood. The Spirit is the
 8 witness to this, for the Spirit is truth. The witnesses are
 three, the Spirit and the water and the blood, and the three
 9 of them are in accord. If we accept human testimony, God's
 testimony is greater; for God's testimony consists in the testi-
 10 mony he has borne to his Son. He who believes in the Son of
 God possesses that testimony within himself; he who will not
 believe God, has made God a liar by refusing to believe the
 11 testimony which God has borne to his Son. And the testi-
 mony is, that God gave us life eternal and this life is in his
 Son.

12 He who possesses the Son possesses life:
 he who does not possess the Son of God does not possess
 life.

13 I have written in this way to you who believe in the name
 of the Son of God, that you may be sure you have life
 14 eternal. Now the confidence we have in him is this, that
 he listens to us whenever we ask anything in accordance
 15 with his will; and if we know that he listens to whatever
 we ask, we know that we obtain the requests we have made
 16 to him. If anyone notices his brother committing a sin
 which is not deadly, he will ask and obtain life for him—for

anyone who does not commit a deadly sin. There is such a thing as deadly sin; I do not mean he is to pray for that.

17 All iniquity is sin, but there are sins which are not deadly.

18 We know that anyone who is born of God does not sin; He who was born of God preserves him, and the evil One never catches him.

19 We know that we belong to God, and that the whole world lies in the power of the evil One.

20 We know that the Son of God has come, and has given us insight to know Him who is the Real God; and we are in Him who is real, even in his Son Jesus Christ. This is the real

21 God, this is life eternal. Dear children, keep clear of idols.

THE SECOND EPISTLE OF JOHN

- 1 The presbyter, to the elect Lady and her children
2 whom I love in the Truth (and not only I but all who
3 know the Truth) for the sake of the Truth which remains
4 within us and will be with us for ever: grace, mercy, peace
5 will be with us from God the Father and from Jesus Christ
6 the Son of the Father, in truth and love.
- 7 I was overjoyed to find some of your children leading the
8 true Life, as we were commanded to do by the Father.
9 And now I entreat you, Lady—not as though I were writing
10 you any new command, it is the command which we have
11 had from the very beginning—let us love one another. To
12 live by his commands, that is what love means: and the
13 command is, live in love as you have learned to do from
14 the very beginning. I say this, because a number of im-
15 postors have emerged in the world, men who will not ac-
16 knowledge the coming of Jesus Christ in the flesh; that
17 marks the real ‘impostor’ and ‘antichrist.’ Watch your-
18 selves; you must not lose what you have been working for,
19 but gain your full reward. Anyone who is ‘advanced’ and
20 will not remain by the doctrine of Christ, does not possess
21 God: he who remains by the doctrine of Christ possesses
22 both the Father and Son. If anyone comes to you and does
23 not bring this doctrine, do not admit him to the house—do
24 not even greet him, for he who greets him shares in his
25 wicked work.
- 26 I have a great deal to write to you, but I do not mean to
27 use paper and ink; I hope to visit you and have a talk with
28 you, so that our joy may be complete.
- 29 The children of your elect Sister greet you.

THE THIRD EPISTLE OF

JOHN

- 2 **1** The presbyter, to the beloved Gaius whom I love in
the Truth. Beloved, I pray you may prosper in every
way and keep well—as indeed your soul is keeping well.
3 For I was overjoyed when some brothers arrived and testi-
fied to the truth of your life, as indeed you do lead the true
4 Life; I have no greater joy than to hear of my children
5 living in the Truth. Beloved, you are acting loyally in
rendering service to the brothers and especially to any who
6 are strangers; they have testified to your love before the
church. Pray speed them on their journey worthily of God;
7 they have started out for his sake and declined to take any-
8 thing from pagans; hence we are bound to support such men,
to prove ourselves allies of the Truth.
9 I have written to the church: only, Diotrephes, who likes
10 to take the lead among them, repudiates me. So when I
come, I shall bring up what he is doing, babbling against me
with wicked words—and, not satisfied with words, he refuses
to welcome the brothers, checks those who want to welcome
11 them, and excommunicates them from the church. Beloved,
do not imitate evil but good; he who does good belongs to
God, he who does evil has never seen God.
12 Everybody testifies to Demetrius, and so does the Truth
itself: I testify to him too, and you know my testimony is
true.
13 I had a great deal to write to you, but I do not want to
14 write to you with ink and pen; I am hoping to see you soon,
and we will have a talk.
15 Peace to you! The friends salute you: salute the friends
one by one.

THE EPISTLE OF JUDAS (JUDE)

1 Judas, a servant of Jesus Christ and a brother of
2 James, to those who have been called, who are beloved
by God the Father and kept by Jesus Christ: mercy, peace
and love be multiplied to you.

3 Beloved, my whole concern was to write to you on the
subject of our common salvation, but I am forced to write
you an appeal to defend the faith which has once for all
4 been committed to the saints; for certain persons have
slipped in by stealth (their doom has been predicted long
ago), impious creatures who pervert the grace of our God
into immorality and disown our sole liege and Lord, Jesus
5 Christ! Now I want to remind you of what you are per-
fectly aware, that though the Lord once * brought the Peo-
ple safe out of Egypt, he subsequently destroyed the un-
6 believing, while the angels who abandoned their own domain,
instead of preserving their proper rank, are reserved by him
within the nether gloom, in chains eternal, for the doom of
7 the great Day—just as Sodom and Gomorra and the adja-
cent cities, which similarly glutted themselves with vice and
sensual perversity, are exhibited as a warning of the ever-
lasting fire they are sentenced to suffer.

8 Despite it all, these visionaries pollute their flesh, scorn
9 the Powers celestial, and scoff at angelic Glories. Now *the*
very archangel Michael, when he disputed the body of Moses
with Satan, did not dare to condemn him with scoffs;
10 what he said was, *The Lord rebuke you!* But these people
scoff at anything they do not understand; and whatever
they do understand (like irrational animals) by mere in-
11 stinct, that proves their ruin. Woe to them! they go the
road of Cain, rush into Balaam's error for what it brings
them, and perish in Korah's rebellion.

12 These people are stains on your love-feasts; they have no
qualms about carousing in your midst, *they look after none*
but themselves—rainless clouds, swept along by the wind,
trees in autumn without fruit, doubly dead and so uprooted,
13 wild waves foaming out their own shame, wandering stars
for whom the nether gloom of darkness has been reserved
eternally.

* ἄπαξ must be connected, as in the Syriac and Egyptian versions, with
ᾠώσας, not with εἰδοτάς as in most manuscripts.

- 14 It was of these, too, that Enoch the seventh from Adam
 prophesied, when he said,
Behold the Lord comes with myriads of his holy ones,
 15 *to execute judgment upon all,*
and to convict all the impious
of all the impious deeds they have committed,
and of all harsh things said against him by impious sinners.
 16 For these people are murmurers, grumbling at their lot in
 life—they fall in with their own passions, their talk is arro-
 gant, they pay court to men to benefit themselves.
 17 Beloved, you must remember the words of the apostles
 18 of our Lord Jesus Christ; they told you beforehand, “At
 the end of things there will be mockers who go by their own
 19 impious passions.” These are the people who set up divi-
 sions and distinctions, low creatures, destitute of the Spirit.
 20 But do you, beloved, build up yourselves on your most holy
 21 faith and pray in the holy Spirit, so keeping yourselves
 within the love of God and waiting for the mercy of our
 22 Lord Jesus Christ that ends in life eternal. *Snatch some*
 23 *from the fire*, and have mercy on the waverers,* trembling
 as you touch them, with loathing for *the garment* which the
 flesh has *stained*.
 24 Now to him who is able to keep you from slipping and
 to make you stand unblemished and exultant before his
 25 glory—to the only God, our saviour through Jesus Christ
 our Lord, be glory, majesty, dominion and authority, before
 all time and now and for all time: Amen.

* Reading καὶ οὓς μὲν ἐκ πυρὸς ἀρπάξετε, διακρινομένους δὲ ἐλεᾶτε.

THE REVELATION

OF ST. JOHN

1 A revelation by Jesus Christ, which God granted him for his servants, to show them *what must come to pass* very soon; he disclosed it by sending it through his angel
2 to his servant John, who now testifies to what is God's word
3 and Jesus Christ's testimony—to what he saw. Blessed is he who reads aloud and blessed they who hear the words of this prophecy and who lay to heart what is written in it; for the time is near.

4 John to the seven churches in Asia: grace be to you and peace from HE WHO IS AND WAS AND IS COMING, and from the
5 seven Spirits before his throne, and from Jesus Christ *the faithful witness, the first-born from the dead, and the prince over kings of earth*; to him who loves us and *has loosed us*
6 *from our sins* by shedding his blood—he has made us *a realm of priests for his God* and Father,—to him be glory and do-
7 minion for ever and ever: Amen. *Lo, he is coming on the clouds, to be seen by every eye, even by those who im-*
8 *paled him, and all the tribes of earth shall wail because of him: even so, Amen. "I am the alpha and the omega," saith the Lord God, who is and was and is coming, the almighty.*

9 I John, your brother and your companion in the distress and realm and patient endurance which Jesus brings, found myself in the island called Patmos, for adhering to God's
10 word and the testimony of Jesus. On the Lord's day I found myself rapt in the Spirit, and I heard a loud voice behind
11 me like a trumpet calling, "Write your vision in a book, and send it to the seven churches, to Ephesus and Smyrna and Pergamum and Thyatira and Sardis and Philadelphia and
12 Laodicea." So I turned to see whose voice it was that spoke to me; and on turning round I saw seven golden lampstands
13 and in the middle of the lampstands *One who resembled a human being, with a long robe, and a belt of gold round his*
14 *breast; his head and hair were white as wool, white as snow; his eyes flashed like fire, his feet glowed like finely burnished*
15 *bronze, his voice sounded like many waves, in his right hand he held seven stars, a sharp sword with a double edge issued*
16 *from his mouth, and his face shone like the sun in full*
17 *strength.* When I saw him, I fell at his feet like a dead man; but he laid his hand on me, saying, "*Be not afraid; I am the*

18 *First and the Last,** I was dead and here am I alive for ever-
19 more, holding the keys that unlock death and Hades. Write
20 down your vision of what is and *what is to be hereafter*. As
for the secret symbol of the seven stars which you have seen
in my right hand, and of the seven golden lampstands—the
seven stars are the angels of the seven churches, and the
seven lampstands are the seven churches.

2 To the angel of the church at Ephesus write thus:—
These are the words of him who holds the seven stars
in his right hand, who moves among the seven golden lamp-
stands: I know your doings, your hard work and your pa-
tient endurance; I know that you cannot bear wicked men,
and that you have tested those who style themselves apostles
(no apostles they!) and detected them to be liars; I know
that you are enduring patiently and have borne up for my
sake and have not wearied. But I have this against you:
you have given up loving one another as you did at first.
Now, remember the height from which you have fallen;
repent and act as you did at first. If not, I will come to you
very soon and remove your lampstand, unless you repent.
Still, you have this in your favour: you hate the practices of
the Nicolaitans, and I hate them too. Let anyone who
has an ear listen to what the Spirit says to the churches:
'The conqueror I will allow to eat from the tree of Life which
is within the paradise of God.'

8 Then to the angel of the church at Smyrna write thus:
—These are the words of *the First and the Last*, who was
dead and came to life: I know your † distress and your
poverty (but you are rich!); I know how you are being
slandered by those who style themselves Jews (no Jews are
they, but a mere synagogue of Satan!). Have no fear of
what you are to suffer. The devil indeed is going to put
some of you in prison, *that you may be tested*; you will have
a distressful *ten days*. Be faithful, though you have to die
for it, and I will give you the crown of Life. Let anyone
who has an ear listen to what the Spirit says to the churches:
'The conqueror shall not be injured by the second death.'

12 Then to the angel of the church at Pergamum write thus:
—These are the words of him who wields the sharp sword
with the double edge: I know where you dwell, where Satan
sits enthroned, and yet you adhere to my Name, you have
not renounced your faith in me even during the days when
my witness, my faithful Antipas, was martyred in your
midst—where Satan dwells. But I have one or two things

* The words 'and the living One' (καὶ ὁ ζῶν) have been added as a gloss
from the next verse.

† Omitting, as in ver. 13, [τὰ ἔργα καὶ].

- against you: you have some adherents there of the tenets of *Balaam*, who taught Balak how to set a pitfall before the sons of Israel by making them eat food which had been sacrificed to idols and give way to sexual vice. So even with you; you likewise have some adherents of the tenets of the Nicolaitans. Repent; if not, I will very soon come to you and make war upon them with the sword of my mouth.
- Let anyone who has an ear listen to what the Spirit says to the churches: 'The conqueror *I will allow* to share the hidden *manna*, and I will give him a white stone inscribed with a new name, unknown to any except him who receives it.'
- Then to the angel of the church at Thyatira write thus:—These are the words of the Son of God, *whose eyes flash like fire and whose feet glow like bronze*. I know your doings, your love and loyalty and service and patient endurance; I know you are doing more than you did at first. Still I have this against you: you are tolerating that Jezebel of a woman who styles herself a prophetess and seduces my servants by teaching them to give way to sexual vice and to eat food which has been sacrificed to idols. I have given her time to repent, but she refuses to repent of her sexual vice. Lo, I will lay her on a sickbed, and bring her paramours into sore distress, if they do not repent of her practices; her children I will exterminate. So shall all the churches know that I am *the searcher of the inmost heart*; *I will requite each of you according to what you have done*. But for the rest of you at Thyatira, for all who do not hold these tenets, for those who have not (in their phrase) 'fathomed the deep mysteries of Satan'—for you this is my word: I impose no fresh burden on you; only hold to what you have, till such time as I come. 'And the conqueror, he who till the end lays to heart the duties I enjoin, *I will give him authority over the nations—aye, he will shepherd them with an iron flail, shattering them like a potter's jars—*
- as I myself have received authority from my Father; also I will grant him to see the Morning-star.' Let anyone who has an ear listen to what the Spirit says to the churches.

3 Then to the angel of the church at Sardis write thus:—These are the words of him who holds the seven Spirits of God and the seven stars: I know your doings, you have the name of being alive, but you are dead. Wake up, rally what is still left to you, though it is on the very point of death; for I find that nothing you have done is complete in the eyes of my God. Now remember what you received and heard, hold to it and repent. If you will not wake up, I am coming like a thief; you will not know at what hour

- 4 I am coming upon you. Still, you have a few souls at Sardis who have not soiled their raiment; they shall walk beside
5 me in white, for they deserve to. 'The conqueror shall be clad in white raiment; I will never *erase his name from the book of Life*, but will own him openly before my Father
6 and before his angels.' Let anyone who has an ear listen to what the Spirit says to the churches.
- 7 Then to the angel of the church at Philadelphia write thus:—These are the words of the true Holy One, who *holds the key of David, who opens and none shall shut, who shuts and none shall open*.^{*} Lo, I have set a door open before you which no one is able to shut; for though your strength is small, you have kept my word, you have not renounced my
9 Name. Lo, I will make those who belong to that synagogue of Satan, who style themselves Jews (no Jews are they, but liars!)—lo, I will have them *come and do homage before your*
10 *feet* and learn that *I did love you*. Because you have kept my call to patient endurance, I will keep you safe through the hour of trial which is coming upon the whole world to test
11 the dwellers on earth. I am coming very soon: hold to what you have, in case your crown is taken from you. 'As for
12 the conqueror, I will make him a pillar in the temple of my God (nevermore shall he leave it), and I will inscribe on him the name of my God, *the name of the city of my God* (the new Jerusalem which descends out of heaven from
13 my God), and my own *new name*.' Let anyone who has an ear listen to what the Spirit says to the churches.
- 14 Then to the angel of the church at Laodicea write thus:—These are the words of the Amen, *the faithful* and true
15 *witness, the origin of God's creation*. I know your doings, you are neither cold nor hot—would you were either cold or
16 hot! So, because you are lukewarm, neither hot nor cold, I am about to spit you out of my mouth. You declare, 'I am rich, *I am well off*, I lack nothing!'—not knowing you are a
18 miserable creature, pitiful, poor, blind, naked. I counsel you to buy from me gold refined in the fire, that you may be rich, white raiment to clothe you and prevent the shame of your nakedness from being seen, and salve to rub on your eyes,
19 that you may see. *I reprove and discipline those whom I love*; so be in warm earnest and repent. Lo, I stand at the door and knock; if anyone hears my voice and opens the door, I will come in and sup with him, and he with me.
- 21 'The conqueror I will allow to sit beside me on my throne, as I myself have conquered and sat down beside my Father

^{*} Omitting (with Primasius) οἶδά σου τὰ ἔργα, 'I know your doings,' a harmonistic gloss which interrupts the connexion of thought.

22 on his throne.' Let anyone who has an ear listen to what the Spirit says to the churches."

4 After this I looked, and there was a door standing open in heaven! And the first voice I had heard talking with me like *a trumpet* said, "Come up here, and I will show you *what must come to pass* after this." At once I found myself rapt in the Spirit; and lo, a Throne stood in heaven with *One seated on the throne*—the seated One resembled in appearance jasper and sardius—and *round the throne a rainbow* resembling emerald in appearance; also round the throne four and twenty thrones, and on these thrones four and twenty Presbyters seated, who were clad in white raiment with golden crowns upon their heads. From the throne *issue flashes of lightning and loud blasts and peals of thunder*. And in front of the throne seven torches of fire burn (they are the seven Spirits of God); also in front of the throne there is like a sea of glass, *resembling crystal*. And on each side of the throne, all round it, *four living Creatures full of eyes* inside and outside; *the first living Creature resembling a lion, the second living Creature resembling an ox, the third living Creature with a face like a man's, the fourth living Creature like a flying eagle*. The four living Creatures, *each with six wings apiece, are full of eyes* all over their bodies and under their wings, and day and night they never cease the chant, "*Holy, holy, holy, is the Lord God almighty,* who was and is and is coming."

9 And whenever the living Creatures render glory and honour and thanksgiving *to him who is seated on the throne, who lives for ever and ever*, the four and twenty Presbyters fall down before *him who is seated on the throne*, worshipping *him who lives for ever and ever*, and casting their crowns before the throne, with the cry,

11 "Thou deservest, our Lord and God,* to receive glory and honour and power, for it was thou who didst create all things: by thy will they existed and they were created."

5 Then I saw, lying on the right hand of *him who was seated on the throne, a scroll with writing on the back as well as inside, sealed with seven seals*. And I saw a strong angel, proclaiming with a loud voice, "Who is fit to open the scroll, to break the seals of it?" But no one was fit, either in heaven or on earth or underneath the earth, to open the scroll or look into it. So I began to weep bitterly because no one had been found fit to open the scroll or look

* Omitting [ὁ ἄγιος].

5 into it; but one of the Presbyters told me, "Weep not; lo, *the Lion of Judah's* tribe, *the Scion* of David, he has won the power of opening the scroll and its seven seals."

6 Then I noticed *a Lamb* standing in the midst of the throne and the four living Creatures and the Presbyters; it seemed to have been *slain*, but it had seven horns and *seven eyes* (they are the seven Spirits of God sent out *into all the*
7 *earth*), and it went and took the scroll out of the right hand
8 of *him who was seated on the throne*. And when it took the scroll, the four living Creatures and the four and twenty Presbyters fell down before the Lamb, each with his harp and with golden bowls full of *incense* (that is, full of *the*
9 *prayers* of the saints), *singing a new song*:

"Thou deservest to take the scroll and open its seals,
for thou wast slain and by shedding thy blood hast ransomed for God men from every tribe and tongue and people and nation;

10 thou hast made them *kings* and *priests* for our God, and they shall reign on earth."

11 Then I looked, and I heard the voice of many angels round the throne and of the living Creatures and of the Presbyters, numbering *myriads of myriads and thousands of thou-*
12 *sands*, crying aloud, "The *slain Lamb* deserves to receive power and wealth and wisdom and might and honour and
13 glory and blessing." And I heard every creature in heaven and on earth and under the earth crying, "Blessing and honour and glory and dominion for ever and ever, to *him*
14 *who is seated on the throne* and to the Lamb!" "Amen," said the four living Creatures, and the Presbyters fell down and worshipped.

6 Now, when the Lamb opened one of the seven seals, I looked, and I heard one of the four living Creatures
2 calling like thunder, "Come." So I looked, and there was *a white horse*, its rider holding a bow; he was given a crown, and away he rode conquering and to conquer.

3 And when he opened the second seal, I heard the second
4 living Creature calling, "Come." And away went another *red horse*; its rider was allowed to take peace from earth and to make men slay each other; he was given a huge sword.

5 And when he opened the third seal, I heard the third living Creature calling, "Come." So I looked and there was
6 *a black horse*; its rider held a pair of scales in his hand, and I heard like a voice in the midst of the four living Creatures saying, "A shilling for a quart of wheat, a shilling for three quarts of barley; but harm not oil and wine."

7 And when he opened the fourth seal, I heard the voice

8 of the fourth living Creature calling, "Come." So I looked, and there was a livid horse; its rider's name was *Death*, and *Hades* followed him. They were given power over the fourth part of the earth, *to kill men with sword and famine and plague and by wild beasts of the earth.*

9 And when he opened the fifth seal, I saw underneath the altar the souls of those who had been slain for adhering to God's word and to the testimony which they bore; and they cried aloud, "*O Sovereign Lord, holy and true, how long wilt thou refrain from charging and avenging our blood upon those who dwell on earth?*" But they were each given a white robe and told to remain quiet for a little longer, until their number was completed by their fellow-servants and their brothers who were to be killed as they themselves had been.

12 And when he opened the sixth seal, I looked; a great earthquake took place, *the sun* turned black as sackcloth, 13 *the full moon* turned like blood, *the stars of the sky* dropped to earth *as a fig tree* shaken by a gale sheds her unripe figs, 14 *the sky* was swept aside *like a scroll being folded up*, and every mountain and island was moved out of its place. 15 *Then the kings of the earth, the magnates*, the generals, the rich, the strong, slaves and freemen everyone of them, 16 *hid in caves and among the rocks* of the mountains, calling to the mountains and the rocks, "*Fall upon us and hide us* from the face of *him who is seated on the throne* and from the 17 wrath of the Lamb; for *the great Day of their wrath* has come, and who can stand it?"

7 After that I saw four angels standing *at the four corners of the earth*, holding back *the four winds* of the world from blowing on the earth or on the sea or upon any tree. And I saw another angel rise up from the east, with the seal of the living God; he shouted aloud to the four angels who were allowed to injure the earth and sea, "Do no harm to earth or sea or trees, until *we seal* the servants 4 of our God *upon their foreheads.*" I heard what was the number of the sealed—one hundred and forty-four thousand sealed from every tribe of the sons of Israel, twelve thousand sealed from the tribe of Judah, twelve thousand 7 from the tribe of Reuben, twelve thousand from the tribe of Simeon, twelve thousand from the tribe of Levi, twelve 8 thousand from the tribe of Issachar, twelve thousand from the tribe of Zebulun. twelve thousand from the tribe of Joseph, twelve thousand from the tribe of Benjamin,* twelve 6 thousand from the tribe of Gad, twelve thousand from the

* The transposition of 5c-6 to a place after 8, as Dr. G. B. Gray points out (*Encyclopædia Biblica* 5209), yields a normal list of the tribes.

tribe of Asher, twelve thousand from the tribe of Naphtali, twelve thousand sealed from the tribe of Manasseh.

- 9 After that I looked, and there was a great host whom no one could count, from every nation and tribe and people and tongue, standing before the throne and before the Lamb, clad in white robes, with palm-branches in their hands;
- 10 and they cried with a loud voice, "Saved by our God *who*
- 11 *is seated on the throne*, and by the Lamb!" And all the angels surrounded the throne and the Presbyters and the four living Creatures, and fell on their faces before the
- 12 throne, worshipping God and crying, "Even so! Blessing and glory and wisdom and thanksgiving and honour and power and might be to our God for ever and ever: Amen!"
- 13 Then one of the Presbyters addressed me, saying, "Who are these, clad in white robes? where have they come from?"
- 14 I said to him, "You know, my lord." So he told me, "These are the people who have come out of *the great Distress*, *who have washed their robes* and made them white *in the blood* of the Lamb.
- 15 Therefore they are now before the throne of God, serving him day and night within his temple, and *he who is seated on the throne* shall overshadow them with his care.
- 16 *Never again will they be hungry, never again athirst, never shall the sun strike them, nor any scorching heat;*
- 17 for the Lamb in the midst of the throne *will be their shepherd,*
guiding them to fountains of living water;
and God shall wipe every tear from their eyes."

- 8 When he opened the seventh seal, silence reigned in
- 2 heaven for about half-an-hour. Then I saw seven trumpets being given to the seven angels who stand before God.
- 3 And another angel went and *stood at the altar* with a golden censer; he was given abundant *incense*, to be laid *with the prayers* of all the saints upon the golden altar in front of
- 4 the throne; and the smoke *of the incense with the prayers* of all the saints rose up from the angel's hand before God.
- 5 Then the angel took *the censer*, filled it with fire from the altar, and poured it on the earth; there followed *peals of thunder, loud blasts, flashes of lightning*, and an earth-
- 6 quake. The seven angels with the seven trumpets pre-
- 7 pared to blow their blasts. The first blew, and *there came hail and fire mixed with blood*, falling *on the earth*; a third of the earth was burnt up, a third of the trees were burnt up,
- 8 and all the green grass was burnt up. The second angel blew, and *what looked like a huge mountain on fire* was
- 9 hurled into the sea; a third of the sea *turned blood*, a third

of the creatures in the sea—the living creatures—perished,
 10 and a third of the ships were destroyed. The third angel
 blew, and *a huge star blazing like a torch dropped out of the
 sky*, dropped on a third of the rivers and on the fountains
 11 (the name of the star is Wormwood); a third of the waters
 became wormwood, and many people died of the waters,
 12 because they had turned bitter. The fourth angel blew; and
 a stroke fell on a third of the sun, a third of the moon, and
 a third of the stars, so as to darken one third of them, with-
 drawing light from a third of the day and likewise of the
 night.

13 Then I looked, and I heard an eagle flying in mid-heaven
 with a loud cry, "Woe, woe, woe to the dwellers on earth, for
 the rest of the trumpet-blasts that the three angels are about
 to blow!"

9 The fifth angel blew, and I saw a Star which had
 dropped from heaven to earth; he was given the key
 2 of the pit of the abyss, and he opened the pit of the abyss,
*till smoke poured out of the pit, like the smoke of a huge
 furnace, till the sun and the air were darkened* by smoke
 3 from the pit. And out of the smoke came *locusts on the
 earth*; they were granted power like the power wielded by
 4 scorpions on earth, but they were told not to harm *the grass
 on earth nor any green thing nor any tree*, only such human
 beings as had not *the seal of God upon their foreheads*;
 5 these they were allowed, not to kill but to torture, for five
 months—and their torture was like the torture of a scorpion
 when it stings a man.

6 In those days *men will seek death,
 and not find it:*
 they will long to die,
 but death flies from them.

7 *The appearance of the locusts resembled horses armed
 for battle*; on their heads were sort of crowns like gold;
 8 their faces were like human faces, their hair like women's
 9 hair, and *their teeth like lions' fangs*; they had scales like
 iron coats of mail; the whirring of their wings was *like the
 noise of many chariots* charging into battle; their tails and
 10 their stings were like scorpions', and their power of hurting
 11 men for five months lay in their tails; they had a king over
 them, the angel of the abyss—his Hebrew name is Abaddon,
 but in Greek he is called Apollyon.

12 The first woe has passed:
 two woes are still to come.

13 Then the sixth angel blew; and I heard a voice from the
 14 four horns of the golden altar before God, telling the sixth
 angel with the trumpet, "Let loose the four angels who

15 are bound at *the great river Euphrates*." So the four angels were unloosed, who had been kept ready for that hour and
16 day and month and year, to kill the third of men. And the number of the troops of their cavalry was two hundred
17 millions (I heard what was their number). And this is how the horses and their riders looked in my vision: they wore coats of mail red as fire, dark-blue as jacinth and yellow as smoke; the horses' heads were like lions' heads, and from
18 their mouths poured fire and smoke and brimstone. By these three plagues the third of men were killed, by the fire, the smoke, and the brimstone, that poured out of their
19 mouths; for the power of the horses lies in their mouths—and also in their tails (their tails are like serpents, they have
20 heads, and it is with their heads that they hurt). Yet the rest of mankind, who were not killed by these plagues, did not repent of *the works of their hands* and give up worshipping *dæmons* and *idols of gold and silver and brass and stone*
21 *and wood, which cannot see nor hear nor stir*; nor did they repent of their murders, *their magic spells, their sexual vice*, their thefts.

10 Then I saw another strong angel descend from heaven; he was clad in a cloud, with a rainbow over his head, his face like the sun, his limbs like columns of
2 fire, and a small scroll open in his hand. He set his right
3 foot on the sea, his left upon the earth, and shouted aloud like a lion roaring; and at his shout the seven thunders
4 gave voice. After the seven thunders had spoken, I was going to write it down; but I heard a voice from heaven saying, "*Seal up what the seven thunders have said, do not*
5 *write it.*" Then the angel I saw standing on the sea and
6 the earth *raised his right hand to heaven and swore by Him who lives for ever and ever, who created the heaven and what is in it, the earth and what is in it, and the sea and*
7 *what is in it*, "There shall be no more delay; in the days of the seventh angel's voice, when he now blows his blast, then shall *the secret purpose of God* be fulfilled, as he assured *his servants the prophets.*"
8 Then the voice I had heard from heaven again talked to me, saying, "Go and take the small scroll which lies open in the hand of the angel who is standing on the sea and on
9 the earth." So I went to the angel, saying, "Give me *the small scroll.*" "Take it," said he, "*and swallow it; it will*
10 *taste sweet as honey, but it will be bitter to digest.*" I took *the small scroll* from the hand of the angel *and swallowed it; it did taste sweet, like honey*, but when I had eaten, it
11 was bitter to digest. Then I was told, "*You must prophesy again of many peoples and nations and languages and*

- 11** *kings.*" And I was given *a reed* like a rod, and told,
 2 altar, numbering the worshippers; but omit the court outside the temple, do not measure that, for it has been given over *to the Gentiles*; and the city will be *under their heel* for two and forty months.
- 3 But I will allow my two witnesses to prophesy for twelve
 4 hundred and sixty days, clad in sackcloth (they are *the two olive-trees* and the two *lampstands which stand before the Lord of the earth*):
- 5 whoever tries to harm them,
 fire shall issue from their mouth and consume their enemies;
 whoever would try to harm them,
 so must he be killed."
- 6 They have power to shut up the sky, *so that no rain falls* during the days when they are prophesying; and they have power over *the waters, to turn them into blood, and also to smite* the earth *with all manner of plagues* as often as they
 7 choose. But, when they have finished their testimony, *the Beast that ascends from the abyss will make war on them*
 8 *and conquer them* and kill them, and their corpses will lie in the streets of that great City whose mystical name is *Sodom*
 9 and Egypt—where their Lord also was crucified. For three days and a half men from all peoples and tribes and tongues and nations look at their corpses, refusing to let
 10 their corpses be buried; and the dwellers on earth will gloat over them and *rejoice*, sending presents to congratulate one another—for these two prophets were a torment to the
 11 dwellers on earth. But after three days and a half *the breath of life from God entered them; they stood on their*
 12 *feet* (terror fell on those who saw them) and heard a loud voice from heaven telling them, "Come up here." So up *to heaven* they went in a cloud, before the eyes of their enemies.
- 13 At that hour *a great earthquake* took place, a tenth of the City *was destroyed*, and seven thousand souls perished in the earthquake: the rest were awe-struck, and gave glory to *the God of heaven*.
- 14 The second woe has passed:
 the third woe soon is coming.
- 15 Then the seventh angel blew; and loud voices followed in heaven, crying, "*The rule of the world has passed to our Lord and his Christ, and he shall reign for ever and ever.*"
- 16 Then the four and twenty Presbyters who are seated on their thrones before God, fell on their faces and worshipped
 17 God, saying,
 "*We thank thee, Lord God almighty, who art and wast,*

that thou hast assumed thy great power and *begun to reign;*

- 18 *the nations were enraged,*
but thy *wrath* has come,
the time has come for the dead to be judged,
the time for rewarding *thy servants the prophets*
and the saints *who reverence thy name, both low and high,*
the time for destroying the destroyers of the earth."

- 19 Then the temple of God in heaven was thrown open, 'and *the ark of his covenant* was seen *inside his temple;* there were *flashes of lightning, loud blasts, peals of thunder,* an

12 earthquake, and a *hail-storm.* And a great portent

- was seen in heaven, a woman clad in the sun—with the moon under her feet, and a tiara of twelve stars on her
2 head; she was with child, *crying in the pangs of travail, in*
3 *anguish for her delivery.* Then another portent was seen in heaven! There was a huge red dragon, with seven heads
4 and *ten horns* and seven diadems upon his heads; his tail swept away a third of *the stars of heaven and flung them to the earth.* And the dragon stood in front of the woman who was on the point of being delivered, to devour her child
5 as soon as it was born. *She gave birth to a son, a male child,* who is to *shepherd all the nations with an iron flail;* her
6 child was caught up to God and to his throne, and she herself fled to the desert, where a place has been prepared for her by God, in which she is to be nourished for twelve hundred and sixty days.

- 7 And war broke out in heaven, *Michael* and his angels *fighting* with the dragon; the dragon and his angels also
8 fought, but they failed, and there was no place for them in
9 heaven any longer. So the huge dragon was thrown down—that old *serpent* called *the Devil* and *Satan,* the seducer of the whole world—thrown down to earth, and his angels
10 thrown down along with him. Then I heard a loud voice in heaven saying, "Now has it come, the salvation and power, the reign of our God and the authority of his Christ!—for the Accuser of our brothers is thrown down, who
11 accused them day and night before our God. But they have conquered him by the blood of the Lamb and by the word of their testimony; they had to die for it, but they did not cling
12 to life. *Rejoice* for this, O *heavens* and ye that dwell in them! But woe to earth and sea! The devil has descended to you in fierce anger, knowing that his time is short."

- 13 And when the dragon found himself thrown down to earth, he pursued the woman who had given birth to the
14 male child; but the woman was given the two wings of a great eagle for her flight to the desert, to her appointed

place, where she is nourished for *a Time, two Times, and*
 15 *half a Time*, safe from the serpent. Then from his mouth
 the serpent poured water after the woman like a river, to
 16 sweep her away with a flood; but the earth came to the
 rescue of the woman, the earth opened its mouth and swal-
 lowed up the river that the dragon had poured out of his
 17 mouth. So, enraged at the woman, the dragon went off to
 wage war on the rest of her offspring, on those who keep
 God's commandments and hold the testimony of Jesus.

18 Then, as I stood on the sand of the sea, I saw *a Beast*
13 *rising out of the sea with ten horns* and seven heads,
 ten diadems on his horns, and blasphemous titles on
 2 his heads. *The Beast I saw resembled a leopard*, his feet
 were *like a bear's*, and his mouth like *a lion's*. To him the
 dragon gave his own power and his own throne and great
 3 authority. One of his heads looked as if it had been slain
 and killed, but the deadly wound was healed, and the whole
 4 earth went after the Beast in wonder, worshipping the
 dragon for having given authority to the Beast, and wor-
 shipping the Beast with the cry,

"Who is like the Beast?

Who can fight with him?"

5 He was allowed *to utter loud* and blasphemous *vaunts*, and
 6 allowed *to exert* authority for two and forty months; so he
 opened his mouth for blasphemies against God, to blas-
 pheme his name and his dwelling (that is, the dwellers in
 7 heaven). He was allowed *to wage war on the saints and to*
conquer them, and also given authority over every tribe and
 8 people and tongue and nation; all dwellers on earth will be
 his worshippers, everyone whose name has not been *written*
 9 from the foundation of the world *in the book of Life*.^{*} Let
 anyone who has an ear listen:—

10 *Whoever is destined for captivity,*
to captivity he goes:
whoever kills with the sword,
by the sword must he be killed.

This is what shows the patience and the faith of the saints.

11 Then I saw another Beast rising from the land; he had
 12 two horns like a lamb, but he spoke like a dragon. He
 exerts the full authority of the first Beast in his presence,
 causing the earth and its inhabitants to worship the first
 13 Beast, whose deadly wound was healed. He performs amaz-
 ing miracles, even making fire descend from heaven on earth
 14 in the sight of men, and by dint of the miracles he is allowed

^{*} The words "of the Lamb slain" (τοῦ ἀρνίου τοῦ ἐσφαγμένου) are probably a gloss from xxi. 27. The book of Life elsewhere appears without any such addition.

to perform in presence of the Beast, he seduces dwellers on earth; he bids the dwellers on earth erect a statue to the
15 Beast who lived after being wounded by the sword, and to this statue of the Beast he was allowed to impart the breath of life, so that the statue of the Beast should actually speak. He has everyone put to death *who will not worship the statue*
16 of the Beast, and he obliges all men, low and high, rich and poor, freemen and slaves alike, to have a mark put upon
17 their right hand or their forehead, so that no one can buy or sell unless he bears the mark, that is, the name of the
18 Beast or the cipher of his name. Now for the gift of interpretation! Let the discerning calculate the cipher of the Beast; it is the cipher of a man, and the figures are six hundred and sixty-six.

14 Then I looked, and there was the Lamb standing on mount Sion, and along with him a hundred and forty-four thousand bearing his name and the name of his Father
2 written *on their foreheads!* And I heard a voice from heaven, *like the sound of many waves* and the sound of loud thunder; the voice I heard was like harpists playing
3 on their harps; they were *singing a new song* before the throne and before the four living Creatures and the Presbyters, a song that no one could learn except the hundred and forty-four thousand who had been ransomed from
4 earth. They have not been defiled by intercourse with women—they are celibates; they follow the Lamb wherever he goes; they have been ransomed from among men, as the
5 first to be reaped for God and the Lamb. And *on their lips no lie was ever detected;* they are stainless.

6 Then I saw another angel flying in mid-heaven with an eternal gospel for the inhabitants of earth, for every nation
7 and tribe and tongue and people; he cried aloud, "Fear God and give him glory, for the hour of his judgment has come; worship him *who made heaven und earth, the sea and the*
8 *fountains of water.*" And another, a second angel, followed, crying, "*Fallen, fallen is Babylon the great, who made all*
9 *nations drink the wine of the passion of her vice!*" They were followed by another, a third angel, crying aloud, "Whoever worships the Beast and his statue, and lets his forehead
10 or hand be marked, *he shall drink the wine of God's passion, poured out untempered in the cup of his anger,* and shall be tortured with *fire and brimstone* before the holy angels and
11 before the Lamb: *the smoke of their torture rises for ever and ever,* and they get no rest from it, day and night, these worshippers of the Beast and his statue, and all who are
12 marked with his name." This is what shows the patience

of the saints—those who keep God's commandments and the faith of Jesus.

13 Then I heard a voice from heaven saying, "Write this: 'Blessed are the dead who die in the Lord from henceforth! Even so—it is the voice of the Spirit; let them rest from their toils; for what they have done goes with them.' "

14 Then *I looked, and there was* a white cloud, and seated *on the cloud One resembling a human being*, a golden crown

15 upon his head and a sharp sickle in his hand. And another angel came out of the temple shouting aloud to him who sat upon the cloud,

*"Thrust your sickle in and reap,
the time has come to reap,
earth's harvest is now ripe and ready."*

16 So he who sat upon the cloud swung his sickle over the

17 earth, and the earth was reaped. Then another angel came

18 out of the temple, he too with a sharp sickle; and another angel came from the altar—he who has power over fire—and called loudly to the one who had the sharp sickle,

*"Thrust your sharp sickle in,
cull the clusters from the Vine of earth,
for its grapes are fully ripe."*

19 So the angel swung his sickle on the earth and culled the clusters from the Vine of earth, flinging the grapes into the

20 great winepress of God's wrath; outside the City *was the winepress trodden*, and blood gushed out of the winepress as high as a horse's bridle for the space of two hundred miles.

15 Then I saw another portent in heaven, great and marvellous: seven angels with seven plagues—the last

2 plagues, for they complete the wrath of God. I saw

what was like a sea of glass mixed with fire, and, standing beside the sea of glass, those who came off conquerors from the Beast and his statue and the cipher of his name; they

3 had harps of God and *they were singing the song of Moses the servant of God and the song of the Lamb—*

"Great and marvellous are thy deeds,

Lord God almighty!

Just and true thy ways,

O King of nations!

4 *Who shall not fear, O Lord, and glorify thy name?*

For thou alone art holy.

Yea, all nations shall come and worship before thee,

for thy judgments are disclosed."

5 After that * I looked, the temple of *the tabernacle of testi-*

6 *mony* in heaven was thrown open, and out of the temple

* That is, after the interlude of 2-4. The words always denote a fresh phase or stage of the vision.

came the seven angels with *the seven plagues, robed in pure dazzling linen*, their breasts encircled with golden belts.

7 Then one of the four living Creatures gave the seven angels seven golden bowls full of the wrath of God who lives for
8 ever and ever; and *the temple was filled with smoke from the glory of God and from his might, nor could anyone enter the temple till the seven plagues of the seven angels*
16 were over. Then I heard a loud voice from the temple telling the seven angels, "Go and pour out the seven bowls of *the wrath of God on earth.*"

2 The first went off and poured his bowl upon the land; and noisome, painful *ulcers broke out on those who bore*
3 the mark of the Beast and worshipped his statue. The second poured out his bowl upon the sea; it *turned blood* like the blood of a corpse, and every living thing *within the*
4 *sea perished.* The third poured out his bowl upon *the rivers*
5 and fountains of water, and *they turned blood.* Then I heard the angel of the waters cry, "*O holy One, who art and*
6 *wast, just art thou* in this thy sentence. *They poured out the blood of saints and prophets, and thou hast given them*
7 *blood to drink! As they deserve!*" And I heard the altar cry,

"Even so, Lord God almighty:

true and just thy sentences of doom!"

8 The fourth angel poured out his bowl upon the sun; and
9 the sun was allowed to scorch men with fire, till men, scorched by the fierce heat, blasphemed the name of the God who had control of these plagues; yet they would not
10 repent and give him glory. The fifth poured out his bowl upon the throne of the Beast; his realm *was darkened*, and
11 men gnawed their tongues in anguish, blaspheming *the God of heaven* for their pains and their ulcers, but refusing to
12 repent of their doings. The sixth poured out his bowl on *the great river Euphrates*, and *its waters were dried up*
13 to prepare the way for the kings *from the east.* Then I saw issuing from the mouth of the dragon and from the mouth of the Beast and from the mouth of the false Prophet, three
14 foul spirits like *frogs*—demon-spirits performing miracles, who come forth to muster the kings of the whole world for
15 battle on the great Day of *almighty God.* (Lo, I am coming like a thief; blessed be he who keeps awake and holds his raiment fast, not to go naked and have the shame of ex-
16 posure!)* They were mustered at the spot called (in
17 Hebrew) Harmagedon. The seventh angel poured out his bowl in the air; then came a loud voice *out of the temple*

* Ver. 15 interrupts the sequence of thought; it is either a gloss or misplaced, perhaps from the third verse of the third chapter.

18 of heaven from the throne, crying, "All is over!"—followed by *flashes of lightning, loud blasts, peals of thunder*, and a mighty earthquake, *the like of which never was since man*
 19 *lived on earth*, such a mighty earthquake it was; the great City was shattered in three parts, the cities of the nations fell, and God remembered to give *Babylon the great the cup*
 20 *of the wine of the passion* of his wrath. Every island flew
 21 away, the mountains disappeared, *and huge hail-stones* fell from heaven on men, till men blasphemed God for the plague of the hail—for *fearful* was the plague of it.

17 Then came one of the seven angels with the seven plagues and spoke to me, saying, "Come and I will show you the doom of the great Harlot who is seated on
 2 *many waters, with whom the kings of earth have committed vice*, and the dwellers on *earth have been drunk with the*
 3 *wine of her vice*." So he bore me away rapt in the Spirit to the desert, and there I saw a woman sitting on a scarlet *Beast* covered with blasphemous titles; it had seven heads
 4 and *ten horns*. The woman was clad in purple and scarlet, her ornaments were of gold and precious stones and pearls, in her hand was a *golden cup* full of all earth's abomina-
 5 tions and impurities of vice, and on her forehead a name was written by way of symbol, "Babylon the great, the mother of harlots and of all abominations on earth."
 6 I saw that the woman was drunk with the blood of the saints and the blood of the witnesses of Jesus; and as I
 7 looked at her I marvelled greatly. But the angel said to me, "Why marvel? I will explain to you the mystery of the woman, and of the Beast with the seven heads and the ten
 8 horns who carries her. *The Beast* you have seen was, is not, but is to *rise from the abyss*—yet to perdition he shall go—and the dwellers on earth will wonder (all whose names have not been *written* from the foundation of the world *in the book of Life*), when they see how the Beast was, is not,
 9 but is coming. Now for the interpretation of the discerning mind! The seven heads are seven hills, on which the woman
 10 is seated: also, they are seven kings, of whom five have fallen, one is living, and the other has not arrived yet—and
 11 when he does arrive, he is only to stay a little while. As for the Beast which was and is not, he is an eighth head: he belongs to the seven, and to perdition he shall go. *As for the*
 12 *ten horns* you have seen, *they are ten kings* who have no royal power as yet, but receive royal authority for an hour
 13 along with the Beast; they are of one mind, and they confer
 14 their power and authority upon the Beast. They shall wage war on the Lamb, but the Lamb will conquer them because he

is *Lord of lords and King of kings*—the Lamb and the elect, the chosen, the faithful who are with him.”

15 He told me, “*The waters* you saw, on which the harlot is
16 seated, are peoples and hosts, nations and tongues. As for
the ten horns you have seen, they and the Beast will hate
the harlot, lay her waste, and strip her naked, devouring
17 her flesh and burning her with fire, for God has put it into
their hearts to execute his purpose, by having one mind and
by conferring their royal power upon the Beast, until the
18 words of God are fulfilled. As for the woman you have seen,
she is the great City which reigns over *the kings of the
earth.*”

2 **18** After that I saw another angel descend from heaven,
great in might; his radiance lit up the earth, and with
a strong voice he shouted aloud,

“*Fallen, fallen is Babylon the great!*—

*a haunt of demons now,
the den of all foul spirits,
a cage for every foul and loathsome bird:*

3 *for all nations have drunk the wine of the passion of her
vice,*

*the kings of earth have committed vice with her,
and by the wealth of her wantonness earth's traders have
grown rich.*”

4 And I heard another voice from heaven crying,

“*Come out of her, O my people,
that you share not her sins,
that you partake not of her plagues:*

5 *for high as heaven her sins are heaped,
and God calls her misdeeds to reckoning.*

6 *Render to her what she rendered to others,
aye, double the doom for all she has done;
mix her the draught double
in the cup she mixed for others.*

7 As she gloried and played the wanton,
so give her like measure of torture and tears.
Since *in her heart she vaunts, ‘A queen I sit,
no widow I, tears I shall never know.’*

8 so shall her plagues *fall in a single day,*
pestilence, tears, and famine:
she shall be burnt with fire—
for strong is God the Lord her judge.

9 *And the kings of earth who committed vice and wantoned
with her shall weep and wail over her, as they watch the
10 smoke of her burning; far off, for fear of her torture, shall
they stand, crying,*

‘Woe and alas, thou great city!

thou strong city of Babylon!

In one brief hour thy doom has come.'

11 And the *traders* of earth shall *weep and wail* over her;
 12 for now there is none to buy their freights, freights of gold,
 silver, jewels, pearls, fine linen, purples, silk, scarlet stuff, all
 sorts of citron wood and ivory wares, all articles of costly
 13 wood, of bronze, of iron and of marble, with cinnamon,
 balsam, spices, myrrh, frankincense, wines, olive-oil, fine
 flour and wheat, with cattle, sheep, horses, carriages, slaves,
 15 and *the souls of men*.^{*} The *traders* in these wares, who
 made rich profits from her, shall stand far off for fear of
 her torture, *weeping and wailing*:

16 'Woe and alas, for the great city,
 robed in linen, in purple and scarlet,
 her ornaments of gold, of jewels and of pearl!

17 And all this splendour laid waste in a single hour!'

And all *shipmasters* and seafaring folk, *sailors* and all
whose business lies upon the sea, stood far off as they
 18 watched the smoke of her burning, crying, 'What city was
 19 like the great City?' They threw dust on their heads and
 cried, as they wept and wailed,

'Woe and alas, for the great City,
 where all *shipmen* made rich profit by her treasures!
 Gone, gone in a single hour!'

20 O heaven, rejoice over her!
 Saints, apostles, prophets, rejoice!
 For God has avenged you on her now."

21 Then a strong angel lifted a *boulder* like a huge millstone
 and flung it into the sea, crying,
 "So shall the great city, *Babylon*, be hurled down, hurtling,
 and never be seen any more:

22 and the sound of harpists, minstrels, flute-players, and
 trumpeters

shall never be heard in thee more:

and craftsmen of any craft

shall never be found in thee more:

and the sound of the millstone

shall never be heard in thee more:

23 and the light of a lamp

shall never be seen in thee more:

and the voice of the bridegroom and bride

shall never be heard in thee more:

14 Vanished the ripe fruit of thy soul's desire!
 Perished thy luxury and splendour!—
 never again to be seen.

* Ver. 14 has been misplaced from its original position in ver. 23.

- 23 For *the magnates of earth* were thy traders;
all nations were seduced by *thy magic spells*.
- 24 And in her was found the blood of prophets and saints,
of all who were slain upon earth."
- 19 After that I heard what was like the shout of a great
host in heaven, crying,
"*Hallelujah! salvation and glory and power are our God's!*
2 *True and just are his sentences of doom;*
he has doomed the great Harlot who destroyed earth
with her vice,
he has avenged on her the blood of his servants."
- 3 Again they repeated,
"*Hallelujah! And the smoke of her goes up for ever and
ever!*"
- 4 Then the four and twenty Presbyters and the four living
Creatures fell down and worshipped God who is *seated on*
5 *the throne*, crying, "*So be it, hallelujah!*" And a voice came
from the throne,
"*Extol our God, all ye his servants,
ye who reverence him, low and high!*"
- 6 Then I heard a cry like the shout of a great host and the
sound of many waves and the roar of heavy thunder—
"*Hallelujah! now the Lord our God almighty reigns!*"
- 7 *Let us rejoice and triumph,*
let us give him the glory!
For now comes the marriage of the Lamb;
his bride has arrayed herself.
- 8 Yea, she is allowed to put on fine linen, dazzling white"
(the white linen is the righteous conduct of the saints).
- 9 Then I was told, "Write this:—'Blessed are those who have
been called to the marriage-banquet of the Lamb!'" The
angel also told me, "These are genuine words of God."
- 10 Then I fell before his feet to worship him; but he said to
me, "No, never that! I am but a servant like yourself and
your brothers, who hold the testimony of Jesus. Worship
God" (for the testimony borne by Jesus is the breath of all
prophecy).
- 11 *Then I saw heaven open wide—*
and there was a white horse!
His rider is faithful and true,
yea, *just are his judgments* and his warfare;
12 *his eyes are a flame of fire,*
on his head are many diadems,
he bears a written name which none knows but himself.
- 13 He is clad in a robe dipped in blood
(his name is called THE LOGOS OF GOD),
- 14 and the troops of heaven follow him on white horses,

arrayed in pure white linen.

- 15 A sharp sword issues *from his lips*, wherewith to smite the nations;
he will shepherd them with an iron flail,
 and trample the winepress of the passion of the wrath of
 God almighty.

- 16 And on his robe, upon his thigh, his name is written,
 KING OF KINGS AND LORD OF LORDS.

- 17 Then I saw an angel standing in the sun, who shouted
 aloud to *all birds that fly* in mid-heaven, "*Come, gather for*
 18 *the great banquet of God, to devour the flesh of kings, the*
flesh of generals, the flesh of the strong, the flesh of horses
and their riders, the flesh of all men, free and slaves, low
 19 *and high alike.*" And I saw the Beast and *the kings of*
earth and their troops *mustered* to wage war against him
 20 who was seated on the horse and against his troops. But
 the Beast was seized, he and the false Prophet who had
 performed in his presence the miracles by means of which
 he seduced those who received the mark of the Beast and
 worshipped his statue; both of them were flung alive into
 21 the lake of fire that *blazes with brimstone*, while the rest
 were killed by the sword of him who is seated on the horse,
 by the sword that issues from his lips. *And the birds were*
all glutted with their flesh.

- 20 Then I saw an angel descend from heaven with the
 2 key of the abyss and a huge chain in his hand; he
 gripped the dragon, that old *serpent* (who is the *Devil* and
 3 *Satan*), and bound him for a thousand years, flinging him
 into the abyss and shutting and sealing it on the top of
 him, to prevent him from seducing the nations again until
 the thousand years were completed—after which he has to
 4 be released for a little while. And *I saw thrones* with people
sitting on them, who were allowed to judge—saw the souls
 of those who had been beheaded for the testimony of Jesus
 and God's word, those who would not worship the Beast or
 his statue, and who would not receive his mark on their
 forehead or hand; they came to life and reigned along with
 5 the Christ for a thousand years. (As for the rest of the dead,
 they did not come to life until the thousand years were com-
 6 pleted.) This is the first resurrection. Blessed and holy is
 he who shares in the first resurrection; over such the second
 death has no power, they shall be *priests of God* and Christ,
 and reign along with him during the thousand years.

- 7 But when the thousand years are over, Satan will be re-
 8 leased from his prison, and emerge to seduce the nations
at the four corners of the earth, even Gog and Magog, mus-
 tering them for the fray. Their number was like the sand

- 9 of the sea, and they swarmed *over the broad earth*, encircling the leaguer of the saints and *the beloved City*; *but fire descended from heaven and consumed* them, and their seducer, the devil was flung into the lake of fire and brimstone, where the Beast and the false Prophet also lie, to be tortured day and night for ever and ever.
- 11 *Then I saw a great white throne,*
and One who was *seated* thereon;
from his presence earth and sky fled, no more to be found.
- 12 And before the throne I saw the dead, high and low, standing,
and books were opened—
also another book, the book of Life, was opened—
and the dead were judged by what was written in these books, *by what they had done.*
- 13 The sea gave up its corpses,
Death and Hades gave up their dead,
and all were judged *by what each had done.*
- 14 Then Death and Hades were flung into the lake of fire,
15 and *whoever was not found enrolled in the book of Life*
was flung into the lake of fire—
which is the second death, the lake of fire.*

- 21** Then I saw *the new heaven and the new earth*, for the first heaven and the first earth had passed away;
2 and the sea is no more. And I saw *the holy City*, the new *Jerusalem*, descending from God out of heaven, all ready
3 *like a bride arrayed for her husband.* And I heard a loud voice out of the throne, crying,
“*Lo, God’s dwelling-place is with men,*
with men will he dwell;
they shall be his people,
and God will himself be *with them:*”
- 4 *he shall wipe every tear from their eyes,*
and death shall be no more—
no more *wailing, no more crying, no more pain,*
for *the former things* have passed away.”
- 5 Then *he who was seated on the throne* said, “*Lo, I make all things new.*” And he said, “Write this: ‘these words
6 are trustworthy and genuine.’” Then he said, “All is over!
I am the alpha and the omega, the beginning and the end.
I will let *the thirsty* drink of the fountain of *the water of*
7 *Life without price.* The conqueror shall obtain this, and
8 *I will be his God, and he shall be my son;* but as for the craven, the faithless, the abominable, as for murderers, the

* Unless this line is to be omitted altogether, it must be placed thus after ver. 15, not after 14 (as in the ordinary text), since there is no question of a second death except for human beings.

immoral, sorcerers, idolaters, and liars of all kinds—their lot is the lake that *blazes with fire and brimstone*. Which is the second death.”

- 9 Then came one of the seven angels who had the seven bowls filled with the *seven last plagues*; and he spoke to me thus, “Come, I will show you the Bride, the wife of the
 10 Lamb.” So he carried me off, rapt in the Spirit, to a huge, high mountain, where he showed me *the City, the holy*
 11 *Jerusalem*, descending from God out of heaven, with the glory of God, the sheen of it resembling some rare jewel
 12 like jasper, clear as crystal; it has a huge, high wall with twelve gates, twelve angels at the twelve gates, and names inscribed thereon which are the names of the twelve tribes
 13 of the sons of Israel, three gates on the east, three gates on the north, three gates on the south, and three gates on the
 14 west. And the wall of the City has twelve foundation-stones, bearing the twelve names of the twelve apostles of the Lamb.
 15 He who talked to me had a golden wand by way of a measuring-rod, to measure the City and its gates and wall;
 16 the City lies foursquare, the length the same as the breadth, and he measured fifteen hundred miles with his rod for
 17 the City, for its breadth and length and height alike; he made the measure of the wall seventy-two yards, by human,
 18 that is, by angelic reckoning. The material of the wall is jasper, but the City is made of pure gold, transparent like
 19 glass. The foundation-stones of the city-wall are adorned with all manner of precious stones, the first foundation-stone being jasper, the second sapphire, the third agate, the fourth
 20 emerald, the fifth onyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase,
 21 the eleventh jacinth, the twelfth amethyst. The twelve gates are twelve pearls, each gate made of a single pearl; and the
 22 streets of the City are pure gold, clear as crystal. But I saw no temple in the City, for its temple is *the Lord God almighty*
 23 and the Lamb. And the City needs no sun or moon to shine upon it, for the glory of God illumines it, and its radiance is the Lamb.
 24 By its light shall the nations walk;
 and into it shall the kings of earth bring their glories
 25 (the gates of it are never shut by day,
 and night there shall be none),
 26 they shall bring to it the glories and treasures of the nations.
 27 Nothing profane, none who practises abomination or falsehood shall ever enter,
 but those alone whose names are written in the Lamb’s book of Life.

- 22** Then he showed me *the river of the water of Life*, bright as crystal, *flowing* from the throne of God and of the Lamb *through* the streets of the City; on both sides of the river grew the *tree of Life*, bearing twelve kinds of fruit, *each month having its own fruit*; and the leaves served to *heal* the nations.
- 3 *None who is accursed shall be there*;
but the throne of God and the Lamb shall be within it,
with the worship of his servants—
- 4 *they shall see his face*,
and his name is to be on their foreheads.
- 5 Night there shall be none;
they need no lamp or *sun to shine* upon them,
for the Lord God will illumine them;
and they shall reign for ever and ever.
- 8 I John saw and heard all this; and when I heard and saw it, I fell down to worship before the feet of the angel
- 9 who had shown me it all. But he said to me, "No, never that! I am but a servant like yourself and your brothers the prophets, who lay to heart the words of this book.
- 6 Worship God!" And he said to me, "These words are trustworthy and genuine, for the Lord God of the spirits of the prophets has sent his angel to show his servants
- 7 *what must very soon come to pass. Lo, I am coming* very soon; blessed is he who lays to heart the words of the
- 10 prophecy of this book!" He said to me, "Do not *seal up* the words of the prophecy of *this book*, for *the time* is near:
- 11 Let the wicked still be wicked,
let the filthy still be filthy,
let the righteous still do right,
let the holy still be holy!
- 14 Blessed are those who *wash their robes*,* that theirs may be the right to *the tree of Life*, the right to enter the gates
- 15 of the City. Begone, you dogs, you sorcerers, you vicious creatures, you murderers, you idolaters, you who love and practise falsehood, every one of you!"
- 16 "I Jesus have sent my angel to give you this testimony for the churches; I am *the Scion* and offspring of David, the bright star of the morning.
- 13 I am the alpha and the omega,
the First and the Last,
the beginning and the end.
- 12 *Lo, I am coming* very soon, *with my reward*,
to requite everyone for what he has done."

* Reading πλύνοντες τὰς στολὰς αὐτῶν.

- 17 "Come," say the Spirit and the Bride:
let the hearer too say, "Come";
and *let the thirsty come*,
let anyone who desires it, take *the water of Life without price*.
- 18 [I adjure all who hear the words of the prophecy of this book:
"If anyone *adds to them*,
God will add *to him the plagues described in this book*;
19 and if anyone *takes away* any words written in this book,
God will take away his share in *the tree of Life* and in
the holy City described in this book."]
- 20 He who bears this testimony says, "Even so: *I am coming*
very soon." Amen, Lord Jesus, come!
- 21 The grace of the Lord Jesus Christ be with all the saints.
Amen.